

Notes
CSB

NOTES ON THE HISTORY OF THE
CONGREGATION OF PRIESTS OF
SAINT BASIL — COLLECTED BY
ROBERT JOSEPH SCOLLARD, CSB

9



1948-1962

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DE LA CONGREGATION EN GENERAL.

Après ce long et triste rapport sur le Collège St. Michel, j'ai à parler de notre Congrégation en général, et 1. du matériel et du Personnel. Depuis mon dernier compte-rendu, 2 juillet 1871, nous avons eu à faire quelques notables changements sous la pression de circonstances indépendantes de notre volonté. Le Collège de Privas, Diocèse de Viviers, que nous dirigeons depuis 44 ans nous a été retiré par la municipalité républicaine et a été donné à l'université. Cependant, avec l'approbation de Mgr. l'Evêque, nous avons laissé jusqu'ici quelques-uns de nos confrères prêtres dans cette ville pour la service des Communautés religieuses et l'instruction d'un certain nombre d'externes appartenant aux meilleures familles; mais leur tâche est si rude qu'ils ne pourront peut-être



pas la remplir longetemps. D'un autre la ville de Bourg-St.-Andéol, même Diocèse, qui nous avait déjà offert son Collège, il y a 7 ans, nous a lettement pressés en 1872, sous sa nouvelle administration républicaine, que nous avons passé avec elle un bail de 30 ans; et nous avons là un personnel de onze professeurs dont 7 prêtres. Le Curé, Achiprêtre de St. Maurice à Vienne, Dio. de Grenoble, ayant ouvert un externat classique en faveur des familles les plus religieuses de la ville, nous lui avons accordé les maîtres nécessaires. En Amérique, nous avons dû abandonner, comme mon dernier rapport le faisait pressentir, le petit établissement mal placé de Louisville, Dio. de Cleveland. Pour le moment le personnel en a été utilisé au profit de nos deux Collèges, du Noviciat, et de la vaste mission d'Owen Sound, au Canada où nous avons à présent

22 confrères et quelques novices. Tous les autres établissements dont j'ai parlé dans mon rapport précédent, Petits Séminaires ou institutions libres, marchent régulièrement. Les épreuves que la France traverse ont pu retenu un certain nombre d'enfants dans leur familles; néanmoins la diminutions dans nos maison est peu sensible. Pendant ces trois ans, je n'ai reçu aucune plainte de la part de Nos Seigneurs les Evêques; ils ont continué, comme par le passé, à nous encourager par les témoignages de leur contentement et de leur bienveillance. La mort nous a enlevé deux bons confrères; cinq autres se sont dégoutés de l'enseignement et nous ont quittés après avoir été dispensés de leur voux - malgré ces pertes, le personnel de l'Institut, qui était de 68 prêtres et de 28 novices en 1871, est aujourd'hui de 81 prêtres et de 33 novices

qui tous ont fini leur noviciat, et dont 18 sont déjà diacres ou sous-diacres. Ce personnel est reparti, sans compter nos deux noviciats, entre 12 établissements dont trois n'ont et ne demandent pour le présent que trois confrères prêtres.

2. Discipline et administration temporelle.

J'aborde cet article sous la pénible impression des mille reproches de Mgr. Lynch. Sa Grace se plaint en général que nous ne valons pas les Jésuites, les Oblats de Marie, etc. Hélas! Pauvres petits et faibles roseaux que nous sommes, l'idée ne nous vient pas de nous comparer à ces arbres magnifiques qui ornent et enrichissent le domaine du Céleste Père de famille. Puisse-nous seulement être admis au nombre des arbustes utiles et des petites fleurs que ce bon Père ne dédaigne de cultiver! Nous avouons sincèrement que nous n'avons pas les admirables vertus de ces



nobles familles religieuses qui sont une des grandes gloires de l'Eglise, nous en sommes à une distance infinie. Cependant je crois pouvoir confirmer, sans rien y changer, le témoignage que j'ai consieusement rendu, il y a trois ans, aux modestes qualités de mes chers confrères, à leur vie simple, régulière, retirée et occupée, et à leur bon esprit d'union et de support mutuel. Les petites misères qui naissent quelquefois de la différence des caractères et des tempéraments se dissipent facilement et ne troublent pas l'harmonie générale. L'enseignement étant l'œuvre spéciale presque exclusive, à laquelle nous nous consacrons, il arrive que quelques membres de la petite Communauté se fatiguent et se lassent après un certain temps, à ces occupations pénibles et monotones et se tournent vers le service des paroisses. C'est ce qui nous est arrivé pour



cinq depuis trois ou quatre ans. Comme leur conduite avait été d'ailleurs morale et bonne, je n'ai pas cru devoir leur refuser indéfiniment mon consentement. Je leur ai accordé un certificat satisfaisant, et ils ont reçu des emplois de Nos Seigneurs les Evêques. Dans la Communauté leur malaise ou mécontentement n'auront pu que faire du mal à leurs confrères. Nous avons eu à congédier, même après l'année révolue de noviciat proprement dit, quelques jeunes-gens qui n'ayant pu être essayés d'avance à l'enseignement ont été trouvés dépourvus de quelque qualité essentielle à un bon maître. Notre Noviciat qui, d'après nos Constitutions est un an, se trouve par le fait être de plusieurs années et c'est nécessaire pour bien juger de la vocation de ces jeunes gens. Ils ne sont admis à faire leur vœux qu'après avoir été reconnus non seulement moralement bon



mais encore doués d'une capacité, d'un caractère et d'un savoir-faire nécessaire pour conduire une classe ou faire une surveillance. Enfin lorsqu'un sujet nous paraît suffisamment éprouvé, et à mesure qu'il avance dans l'étude de la théologie, telle qu'on la voit dans les Grands Séminaires, nous le présentons pour l'ordination, selon ce qui nous a été prescrit par le Saint Siège. J'ai à remercier Notre Sacrée Congrégation de la permission qu'elle nous a donnée pour l'Amérique de faire ordonner dix sujets au nom de la Communauté ad titulum mensae communis. Cette permission nous a déjà valu quelques sujets bien estimables. En France on nous accorde généralement le dimissoire; cependant nous avons en ce moment deux aspirants pour les quels je ne puis l'obtenir, et j'aurai à supplier Nos Seigneuries de vouloir bien nous en dispenser. Tous les deux nous



paraissent avoir une vraie vocation pour la vie commune et l'enseignement. Il peut arriver qu'un Evêque, en nous accordant les lettres Dimissoriales, nous demande que le sujet reste à notre charge pour l'éventualité de ses besoins futurs, ou qu'il soit ordonné ad titulum mensae comunis, tout en restant attaché à son Diocèse. Je prie la Sacrée Congrégation de me dire si nous pouvons accepter cette condition, sans recourir au Saint Siège.

Relativement au temporel, nous prenons toujours garde de ne pas dépendre au delà de nos moyens. Nous trouvons dans le bénéfice de chaque année ou dans le revenu de nos précédentes économies, utilement placées, de quoi faire face à tous nos frais d'entretien et en outre, de mettre annuellement de côté une certaine somme, suivant la prescription de Nos Seigneuries, pour reconstituer

le capital productif que nous avons immobilisé, il y a 6 ou 7 ans, pour acheter notre Maison-Mère, à Annonay. Nous tâchons de suivre partout les règles d'une raisonnable économie, et sans être riches, il me semble que nous pouvons dire que la petite Congrégation est jusqu'ici dans d'assez bonne conditionne pour le temporel, grâce à la sage administration de nos devanciers.

Sous ce rapport, comme sous d'autres, notre établissement de Toronto peut seul nous donner de l'inquiétude, à cause du capital considérable que nous avons employé là, et du circonstances pénibles où nous nous trouvons avec Mgr. l'Arch-évêque. Le moment peut venir où nous ne pourrons y faire nos frais et même où nous serons obligés de fermer une maison, qui, sans être parfaite, a déjà fait et peut faire encore beaucoup de bien dans un pays où il n'y a pas de collèges catholiques.



En priant Vos Seigneuries d'agréer les vœux
les plus affectueux de toute la petite Commu-
auté, et sollicitant instantanément pour elle
votre bénéd., j'ai l'honneur d'être avec le
plus prof. respect

Votre très-humble serv.

(Copied from the original in the General
Archives)



Mary conceived
without sin,
pray for us who
have recourse
to thee.

ST. MICHAEL'S COLLEGE

Clover Hill,

Toronto, 15 Août, 1883.

Picture
of the
B.V.M.

A nos chers confrères
Vincent et O'Connor.

St. B. S.

Mon cher et vénééré confrère,

Avant de vous faire mes derniers adieux, je ne puis me soustraire à la douce obligation d'adresser encore une fois la parole, par votre intermédiaiirie, à nos bien-aimés confrères. Les temoignages de filiale affection que nous avons reçus de leur part, ont été si nombreux durant notre court séjour au milieu de notre chère famille religieuse, que la séparation ne pourra se produire sans un violent déchirement de coeur. Nous leur demandons de vouloir bien nous conserver la confiance qu'ils nous ont si largement

accordée, et aussi comme témoignage de respectueux déférence à nos ardents désirs, tout de fois expressés durant notre si délicieuse retraite de retenir les principaux points sur lesquels, je vous prie, mon cher confrère, d'appeler l'attention de vos chers fils en M.S., dès la rentrée prochaine de vos élèves.

1. Je désire que l'heure de lever soit uniforme pour nos deux maisons de St. Michael et de N.D. de l'Assomption. En conciliant les nécessités du service et les besoins des santés, ce n'est pas trop exiger que de fixer le lever à 5 1/2. Aucune confrère ne pourra se dispenser, sous quelque prétexte que ce soit, d'assister à la méditation commune; je tiens essentiellement à l'observation de ce point de la règle.

N.B. - Messe de Communauté à 6:50, après demi heure d'étude, de 6:20 à 6:50. La méditation de



5:50 à 6:20. Le soir, lecture spirituelle en commune au début de l'étude qui commencée à 7:30 se prolongera jusqu'à 8:45. A ce moment prière et coucher à 9 heures.

J'engage nos confrères à se retirer en silence chacun dans sa chambre, après la prière du soir. Pour se lever exactement et assister à la méditation, ils doivent se coucher à bonne heure et ne pas prolonger leurs veilles, soit dans des réunions privées, soit dans des lectures inutiles ou frivoles. Le coucher et le lever, à heure fixe, sont deux points capitaux sur lesquels je vous prie d'insister souvent, mon cher confrère, comme je le fais en ce moment.

2. Les portes de la maison seront fermées à 9:30, dernière limite; les clefs, à cette heure-là, seront déposées dans la chambre du Supérieur. S'il y a eu, dans la soirée, des



raisons ou des permissions de sortie, tous les confrères seront rentrés à 9 heures et à 10 heures les lumières seront éteintes dans les chambres.

3. Je désire, si possibilité il y a, que dans vos collèges, il y ait, sous les ordres du P. Supérieur, un directeur des études et un maître de discipline. Le premier visitera les classes, au moins une fois le mois. Le Supérieur produirait le meilleur effet sur les élèves, s'il allait, au dehors des visites du directeur, lire les notes des élèves dans les classes. Le directeur s'occupera spécialement du programme des études et de tout ce qui concerne l'enseignement. Le maître de discipline aura la charge du régime intérieur de la maison en ce qui touche un bon ordre, à la bonne tenue des élèves. Le directeur a le pas sur le maître de discipline.



Si on ne peut faire autrement, le même confrère peut cumuler les deux fonctions de directeur et de maître de discipline.

4. Les maîtres ne doivent jamais perdre de vue les graves obligations qui pèsent sur chacun d'eux comme éducateur de la jeunesse chrétienne. Notre désire à ce titre, ne peut être autre que celle que vous indiquent vos saints livres: suaviter et fortiter. Agissons avec la mansuétude du Divin Maître et, lorsqu'il le faut, relevons la douceur de la mère, par la ferme énergie du père qui corrige.

Le maître ne peuvent donner des pénitences au-dessus de 50 lignes à écrire. Si la faute n'est pas suffisamment réparée par une pénitence semblable soumettons notre cas au P. Supr. ou au directeur. Mais, dans aucun cas, ne nous dégradons pas et n'avilissons pas notre titre de Pères et



de prêtres, en portant les mains sur les élèves, soit pour la correction manuelle, soit pour nous procurer une satisfaction dans des familiarités déplacées.

N.B. Je conjure les P. Suprs. et les deux conseillers de prendre au sérieux, dès le début de l'année, la rédaction du coutumier, réclamé à la retraite pour l'année classique 1883-1884.

5. Je conjure nos confrères de ne pas recevoir, sous aucun prétexte, dans leurs chambres les élèves, les personnes du sexe, il y a un parloir pour ces dernières, de s'interdire avec les élèves et les femmes toute familiarité déplacée et peu digne dans un prêtre et un religieux; de ne jamais sortir de leur maison sans la permission du Supérieur et la bénédiction du Dieu du Tabernacle, rarement seuls; de travailler sérieusement dans leurs



chambres, afin de ne pas contracter de funestes habitudes d'oisiveté, et de ne pas enlever à la Communauté le droit qu'elle a sur leur temps, leur talents et leur aptitudes spéciales.

6. Enfin, mon cher confrère, conjurez en mon nom et au nom de N.S. J.C., nos bien-aimés confrères de devenir des saints; c'est là le vrai et l'unique but de notre vie et de notre vocation religieuse. Si nous tendons de tous nos efforts à la sainteté, nous serons des hommes d'oraison, aimant notre règle, nos frères, nos oeuvres et nos croix, recherchant à l'exemple du Divin Maître, pardessus tout, la pratique de l'humilité, de l'obéissance, et voulant à tout prix, mériter, sur toutes nos actions, les bénédictions de Dieu. Voilà, mon cher confrère, un résumé de mes observations si bien comprises et acceptées à notre retraite par tous nos bien-



aimés fils du Canada. Vous voudrez bien les exhorter à les mettre désormais en pratique, et à nous donner la douce consolation de voir notre visite au milieu d'eux bénie de Dieu, par ce redoublement de zèle et de ferveur que nous désirons si ardenment devenir la conséquence de notre premier voyage au Canada. Que le S. Coeur de Jésus, à qui nous sommes consacrés, bénisse mes paroles et les résolutions qu'elles ont pu faire naître dans vos âmes! Qu'il daigne nous confirmer de plus en plus dans son amour et dans la volonté ferme de rester de saints prêtres et de fervents religieux!

Mon cher confrère, laissez-moi en finissant cette lettre vous exprimer toute ma gratitude pour toutes les si délicates attentions dont j'ai été l'objet de votre part, et de celle de vos bien-aimés confrères, sous nulle exception. Dieu

est témoin de la sincérité de mes paroles et de la vivacité de mon affection. Vous m'avez compris et vous m'avez aidé dans la tâche que j'avais à remplir au milieu de vous, de vos lumières et de vos sages conseils. Vous voulez le bien, comme tous vos frères le veulent et le désirent ardenment. Continuez, et Dieu vous bénira. Vos oeuvres sont prospères; vous pouvez encore mieux, courage et confiance en Celui qui est notre forec.

Je me recommande à vos prières surtout, pendant le St. Sacrifice de la Messe. Vous n'êtes pas oubliés ni les uns ni les autres par votre si affectueusement attaché supérieur. Il emporte de sa visite les plus précieuses impressions qu'il saura faire partager aux confrères de France durant la retraite de la semaine des quatre temps de 7bre.

Je vous embrasse, mon cher confrère, avec tous nos bien aimés fils dans le S. Coeur de Jésus où nous nous retrouverons toujours et dans le temps et dans l'éternité.

A. Fayolle, Supr. C.S.B.

(Copied from the original in the General Archives).

Au R.P. Marijon, Provincial du Canada.

S.C. Annonay, le 1 Xbre 1894.

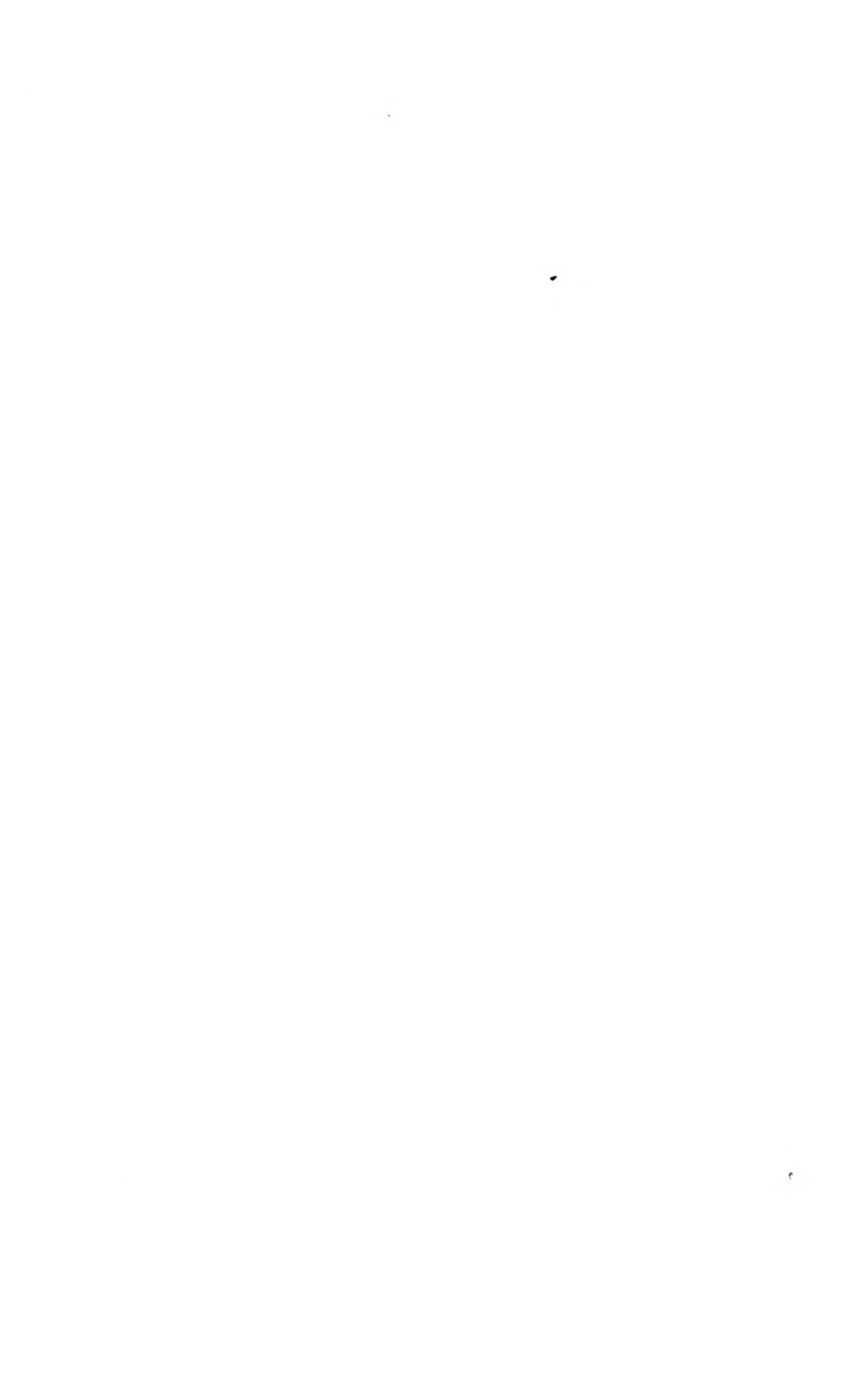
Mon cher et vénéré Confrère,

Vous m'avez posé trois questions; je vais y répondre, à la suite de la déliération officielle du Conseil de la Congrégation, tenu à la date du 25 9bre.

Les questions posées n'ont paru nullement embarrassantes aux conseillers. Ils espèrent même que les présentes réponses vous satisferont pleinement, et qu'au Canada, comme en France, la remise prochaine à chaque confrère de la version latine de nos Constitutions, depuis longtemps réclamée avec tant de raison, produira la plus heureuse impression. La lettre-circulaire du 29 Juin dernier annonçant cette publication l'a déjà dit, rien de foncièrement nouveau n'a été introduit dans leur texte. Rédigé et arrêté depuis une dizaine d'années,

ce texte, attendant, pour paraître, le moment opportun, a été revu avec un grand soin et consciencieusement examiné par les conseillers actuels, unis à leur Chef dans une même pensée, celle d'assurer l'avenir de notre famille religieuse. Aussi, nous l'affirmons, en présence de Dieu et au souvenir de nos vénérés et saints fondateurs, nous sommes-nous efforés, dans ce travail essentiellement pieux, de bien nous pénétrer d'abord de leur esprit, en second lieu, de nous conformer aux animadversions du St Siège et aux récents décrets relatifs aux congrégations religieuses, et enfin, de faire éclater dans la lettre elle-même de chacun des articles de ces Constitutions, la clarté, la méthode, la précision sur les divers points non suffisamment énoncés et expliqués dans la version française.

Nous ne prétendons point toutefois avoir



paré à toutes les difficultés, ni avoir produit un chef-d'oeuvre; l'expérience et le loyal essai qui va se faire nous en diront toute la valeur. Mais avec le bénéfice des circonstances atténuantes que nous réclamons de l'indulgente charité de nos confrères d'outre-mer, nous les conjurons de ne voir dans cette nouvelle physionomie de nos Règles, que notre bon vouloir et notre immense désir d'accélérer le mouvement de la Société vers l'idéal de la perfection relative de toute oeuvre humaine, et de rendre toujours pratiques, ces règles si mitigées conformément à l'esprit de nos premiers Pères et de l'Institut tel qu'ils ont voulu l'établir. En réalisant enfin un voeu bien ancien parmi nous, l'autorité supérieure de la communauté n'a point dépassé ni son droit, ni les pouvoirs délégués dans ses mains; ce droit et ces pouvoirs ne sont pas

d'ailleurs autres que ceux dont disposaient nos prédécesseurs rédigeant et promulguant la version française des Constitutions; de plus, le St Siège lui-même nous a enjoint en quelque sorte de nous en servir efficacement, puisqu'il nous a demandé, en vue de leur approbation elle-même, de les revoir soigneusement, et d'arrêter un texte précis, modifié dans le sens des animadversions, afin d'en faire une application journalière selon nos usages et nos traditions.

Ce préliminaire bien compris, voici resumées les réponses aux questions que vous nous posez:

1.- Forme du Conseil provincial?

Le premier Provincial du Canada n'avait pas de conseil en tant que Provincial, puisqu'il cumulait à la fois les deux titres de supérieur du collège St Michael et de provincial. Comme Supérieur du collège, il avait deux conseillers;

mais il n'existait pas de conseil pour le provincial. Mes prédécesseurs ne changèrent rien dans cette situation. En 1883, par mesure hâtive commandée par la nécessité du moment et aussi en vue d'une condescendance qui s'explique aisément aujourd'hui, le Supérieur général voulut bien concéder un conseil au Provincial composé de quatre membres élus par les confrères.

Il ya dix ans, lors de la préparation de la rédaction de la traduction latine, notez ce point, on ne croyait nullement autour de nous que ce conseil de quatre membres élus, fût dans l'esprit de la règle; la preuve se trouve en ce que la mesure énoncée dans le présent texte et relative à la forme nouvelle du conseil provincial, y était déjà formellement exprimée. Elle n'est donc pas inventée à plaisir et dans le but de servir une cause plutôt qu'une autre.

Reconnaissez encore que la faveur octroyée en 1883, jugée nécessaire à ce moment, ne l'est plus aujourd'hui; elle était purement provisoire, et cette déclaration, du reste, fut expressément proclamée au moment de l'élection première des conseillers. D'autre part, les décisions du supérieur peuvent toujours être révoquées par lui-même, et à l'article du Provincial, la version française, quoique muette, laisse en quelque sorte soupçonner la pensée que le provincial devra être secondé dans sa charge par deux conseillers provinciaux, comme dans chaque maison tout supérieur local a naturellement les deux siens. Nonobstant cette mesure que nous regardons comme très sage, prévue, et conforme à notre esprit et aux usages reçus dans la communauté, le Provincial pourra toujours librement s'entourer des lumières et

des avis des supérieurs locaux, surtout lorsqu'il aura des décisions importantes à prendre.

Pour en venir donc à la mise en pratique du texte latin, le Conseil provincial sera formé selon la rédaction dernière. Toutefois, l'ancien Conseil de quatre membres atteindra le terme fixé à l'élection dernière, et à l'expiration de ce terme, le nouveau Conseil entrera en fonction.

2.- Question des salaires,

Nous n'avons jamais eu l'intention de modifier, en quoique ce soit, la quotité des retributions accordées aux confrères du Canada; les traditions et les usages établis dans la province seront absolument maintenus. En ce qui touche votre province, sur cette question, les Conseillers n'ont pas été d'avis d'exprimer dans le texte latin ce qui regarde spécialement

l'Amérique ou d'autres pays qui sont ou pourraient être dans la même situation, autrement qu'en prenant pour base des indemnités alloués aux confrères, le salaire concédé en France, dès la naissance de la Société. La version française elle-même s'était tue sur ce point. La solution de la question des traitements des confrères du Canada, intervenue nécessairement dès notre arrivée dans ce pays, a été dictée à nos premiers supérieurs par la proportionnalité établie entre la valeur numérique des monnaies en cours dans les deux continents: V.G. 80 dollars en Amérique représentent en Europe 200 francs de notre monnaie. Tel est tout le cas; aucun changement.

3.- Question du Casuel.

Etablissons d'abord ici une vérité qui ne rencontrera, j'aime à le croire, de contra-

dicteurs sérieux. Nous faisons partie les uns et les autres d'une congrégation religieuse: or, malgré notre titre de religieux, malgré notre voeu de pauvreté, ne sommes-nous pas des religieux relativement riches, grâces aux libéralités de notre communauté, laquelle reste et restera longtemps pauvre? Oui, nous sommes riches, et notre Mère nous dédant le meilleur de ses revenus, demeure relativement pauvre. Ne pouvons-nous pas le dire tout particulièrement de la province Canadienne? Ceci établi, nous avons crû sage de maintenir touchant votre province les règles admises en Europe; ici surtout, les réclamations auraient une raison apparente de se produire. Un confrère du Canada, recevant 400 francs de salaire, ses honoraires de messes pouvant atteindre de 1000 à 1500 francs, et en plus 100 francs de casuel éventuel, peut, sans grand

inconvenient, il nous semble, après avoir pourvu largement à ses propres besoins, venir au secours de sa Mère nourricière et verser le surplus de ces diverses sommes, s'il existe, dans la caisse commune. Toutefois, même pour les 100 franc de casuel accidentel, accordés par la règle, nous voulons bien admettre encore la proportionnalité avec la valeur de la monnaie française. De plus, si des besoins particuliers, si la famille en détresse ou peu fortunée, exigent que toutes ses ressources soient laissées entre les mains d'un confrère dans l'embarras, le Provincial pourra lui abandonner tout ce surplus qui lui est indispensable pour subvenir à des nécessités motivées. Mais dans tous les cas, le Provincial, seul juge, pron^{on}ce sur les différentes questions pécuniaires qui se présentent, tout en maintenant le principe que, sans

raisons nul confrère ne doit garder, de ses revenus, que ce que la règle permet et autorise. Il nous a semblé que la solution de toutes les difficultés relatives au casuel peut sortir de cette façon d'envisager la question du casuel. Aussi, souhations-nous qu'elle soit comprise et acceptée avec un filial empressement, à la plus grande gloire de Dieu, à la pacification et à l'union des coeurs et des volonté!

Nous aimons à nous arrêter, mon cher confrère, à cette pensée. Oui, puissent ces réponses faire cesser vos craintes, et vos hésitations à publier non point de nouvelles Constitutions, mais bien les anciennes, revêtues d'une forme plus normale et plus en rapport avec ceux de nos confrères qui parlent une langue autre que le français! Puissent-elles enfin être un lien nouveau qui rattachant plus fortement l'une à

l'autre les deux branches de notre famille religieuse, les fixera à jamais au tronc divin, notre Seigneur Jésus-Christ!

Vous me ferez plaisir, mon cher confrère, de porter à la connaissance de tous nos bien aimés confrères cette deuxième lettre, à la suite de la lettre-circulaire de Juin dernier.

Il a été arrêté à notre dernière retraite, qu'une fois par semaine, avant la lecture spirituelle, on lirait quatre numéros du volume des Constitutions, avec explications et commentaire, si le supérieur de chacune de nos maisons le juge à propos. Aimons et étudions nos règles pour les mettre en pratique. Recevez, mon cher confrère, l'assurance de mon affectueux dévouement en N.S. le 1. Xbre. A. Fayolle, Supr.

(Transcribed from the copy in the General Archives)

Province du Canada.

Lettre de convocation du Chapitre.

Conformément au prescriptions des articles 45 et 47 de nos Constitutions, les membres du Chapitre sont convoqués pour le renouvellement du Conseil triennal composé de quatre assistants, et l'élection de deux nouveaux Capitulaires appelés à remplacer au Chapitre les Confrères décédés depuis la dernière réunion du 4 Août 1892.

En conséquence, les membres du Chapitre de la Province du Canada, R.R. P.P. Marijon, O'Connor, Hours, Fr. et Cushing sont régulièrement invités par cette lettre à se rendre à la réunion qui aura lieu dans la Maison-Mère le 19 Septembre 1895.

Le R.P. Provincial est chargé d'adresser la traduction exacte de la présente convocation à

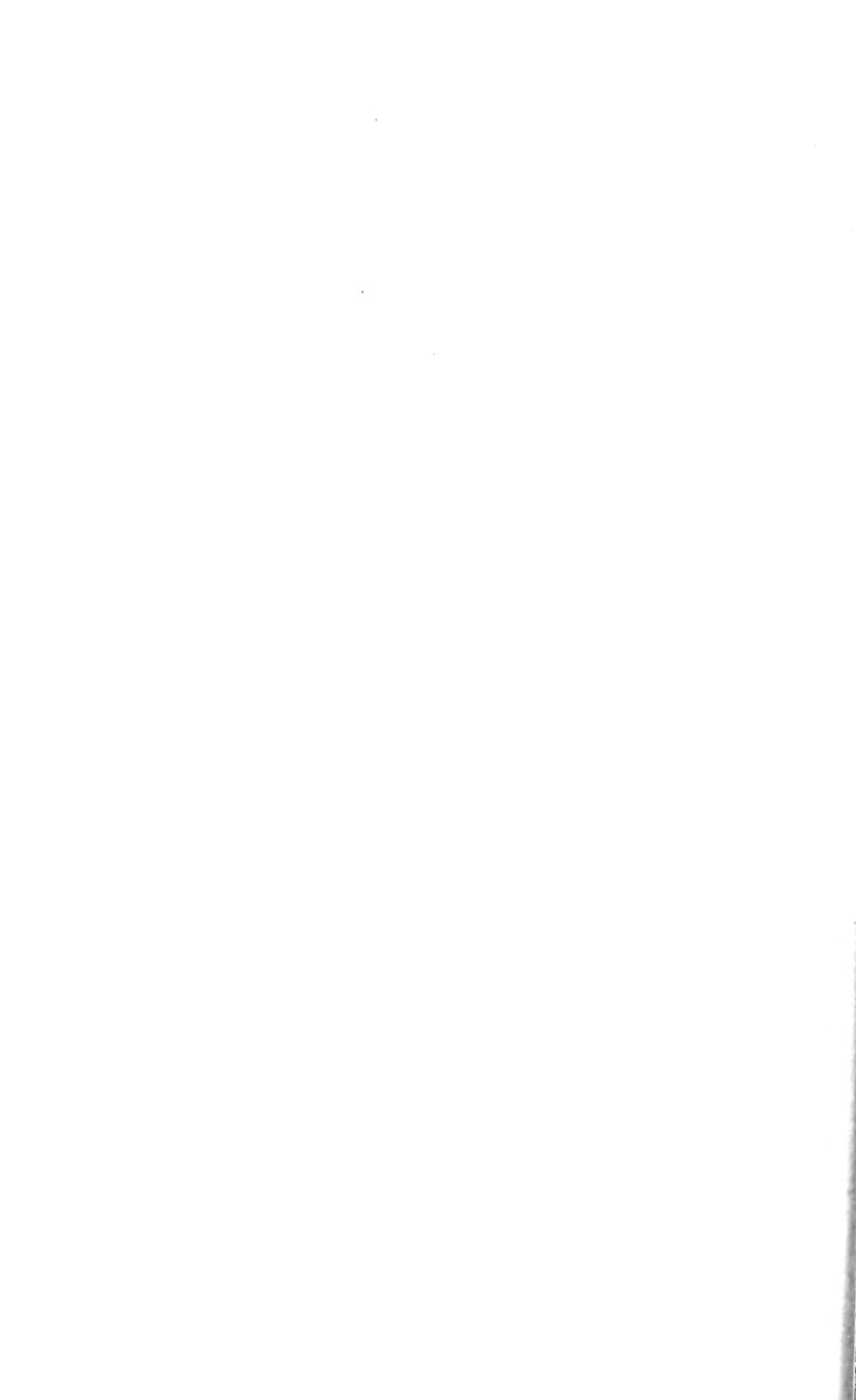


chacun des Cpitulaires désignés.

Annonay, ce 2 Juillet 1895.

A. Fayolle, Supr.

(Transcribed from the copy in the General
Archives)



Lettre circulaire

Mes bien chers Confrères,

Dans le cours de l'année 1894, répondant aux pressantes sollicitations d'un grand nombre de membres de notre bien aimée famille religieuse, nous publiâmes avec le concours et le plein assentiment du Conseil de la Congrégation, une nouvelle édition des Constitutions qui la régissent. Calquée sur le texte latin déjà présenté en 1863 à la Sacrée Cong. des Evêques et Réguliers, et consciencieusement amendée en conformité des nombreuses animadversions que le St Siège fit parvenir à diverses reprises aux Supérieurs de la Communauté, cette édition latine reçut un bienveillant accueil de nos pieux confrères jaloux de la prospérité de l'Institut.

C'était du reste une justice rendue à l'heureuse initiative de la première autorité de la



Société, qui, reconnaissant elle-même l'impérieuse nécessité d'asseoir nos règles sur des bases solides et d'éclaircir quelques points obscurs du texte primitif, n'avait, dans la rédaction latine des Constitutions demeurant identiques à elles-mêmes, poursuivi qu'un but, assurer le développement progressif et la prospérité de la Congrégation.

Une confrère de la Province de France, dont nous nous plaisons à reconnaître les bonnes intentions, fit parvenir aux capitulaires réunis en leur session du mois de septembre dernier une lettre signalant quelques différences de sens entre le nouveau texte et l'ancien. Le chapitre immédiatement saisi de la question, nomma une commission qui reçut le mandat d'examiner les réclamations de ce confrère timoré; celle-ci, après un examen approfondi des divers



points visés, jugea dans un rapport lu en plein chapitre, que plusieurs de ces réclamations étaient sans importance, et que la plupart des expressions incriminées étaient plutôt un commentaire heureux du texte primitif qu'une sérieuse modification. Cependant elle admit le bien-fondé de quelques unes des observations présentées. Au reste, les mesures que nous avons cru devoir prendre et dont cette lettre vous apporte la notification officielle, ne tarderont pas, nous aimons à l'espérer, à mettre fin aux divergences sur les points controversés.

Les confrères du Canada ne s'en tinrent pas là; dès l'apparition du petit volume de nos Constitutions, mûs par je ne sais quelle prévention heureusement mal fondée, nous nous complaisions à l'affirmer et à le répéter, à l'endroit de la partie française de la Société,

plusieurs d'entre eux, manifestèrent assez haut leur mécontentement. Et cependant, en toute sincérité, c'est un devoir pour nous de la proclamer, en livrant à l'impression le nouveau texte des Constitutions, nous nous étions spécialement proposés de nous montrer agréables à nos bien aimés confrères du Canada et de servir leurs propres désirs; souvent déjà, la traduction française ne pouvant pleinement les satisfaire, ils avaient demandé et avec raison, de posséder un texte des Constitutions, compréhensible à tous les confrères, sans distinction de nationalité.

Mais, sans nous avoir jamais transmis aucune observation, ni aucune réclamation précise sur le texte imprimé, ces bons confrères du Canada nous ont fait parvenir en juillet dernier des propositions hors cadre, qui ne sont contenues ni de près, ni de loin, dans le contexte des

Constitutions. Ils proposaient en effet non pas quelques retouches dans la rédaction, mais de réelles et considérables innovations, et de fait, le reproche qu'ils nous adressaient mal à propos, retombait pleinement et bien justement sur leurs auteurs. Le but évident des propositions Canadiennes, s'il était atteint, serait donc de changer absolument la forme de la Congrégation et de modifier l'esprit et les règlements auxquels ont obéi jusqu'à ce jour et veulent encore obéir les membres de la Communauté.

L'envoi de la Province du Canada au Supérieur général ne pouvait être tenu secret et rester enseveli au sein du Conseil de la Société.

Aussi, dès la première réunion du chapitre en septembre, le Supérieur s'empressa-t-il de soumettre à ses délibérations les modifications proposées par les confrères d'outre-mer. Lecture

faite des écrits présentés, les capitulaires, à l'unanimité, sans réclamation d'aucun membre présent, émirent un vote d'ensemble que résume à merveille l'adage bien connu dans l'Eglise: (Nihil innovetur: Nous avons des règles anciennes et bien vénérables pour les fils de nos saints fondateurs, dirent-ils en un concert unanime; conservons-les religieusement, et gardons-nous de courir les aventures toujours dangereuses de nouvelles lois.)

Cette manifestation des sentiments du chapitre, bien qu'officielle et produite en pleine liberté par un corps respectable dont les vœux sont d'un grands poids devant une communauté humblement soumise aux décisions de l'autorité qui la dirige, ne nous satisfaisait pas suffisamment, ou du moins ne tranchait point d'une manière définitive les difficultés soulevées. D'autre part, le résultat des délibérations du chapitre, nous le



sentions plus que personne, ne devait pleinement contenter nos confrères du Canada qui, bien à tort assurément, se croient lésés dans leurs droits. Dans cette pénible perplexité, le Supérieur général convoqua ses conseillers, lesquels, après mûres réflexions, furent tous d'avis de soumettre, en dernier ressort, au St. Siège, et le texte de nos Constitutions et les propositions émises.

C'est ce qui a été fait; mais en déposant à Rome le dossier des questions pendantes, nous avons eu la conviction intime que nous entions, par cette voie, dans les aspirations des confrères du Canada, et que de plus nous faisons un grand pas dans l'ère de la pacification intérieure de la communauté, désirée aussi ardemment dans l'une que dans l'autre des deux branches de notre chère famille religieuse.

Toutefois le St Siège ne traitant qu'avec une sage lenteur les questions soumises à sa haute et légitime compétence, ne prononce, le cas échéant, qu'en leur pleine maturité. Pendant de longs jours, nous attendîmes respectueusement un mot venu de Rome. Enfin, à la date du 6 du présent mois une lettre nous annonce l'admission en cour Romaine de notre dossier et la prise en considération de nos demandes; de plus, elle nous prévient en quelques mots que la S. Cong. a saisi officiellement le Consulteur de l'examen de nos Constitutions. Cette décision que l'on nous dit procéder régulièrement de l'initiative de la S. Cong. nous remplira les uns et les autres de la plus douce joie, et nous permettra d'appeler de tous nos vœux, dans la patience et dans la prière, l'heureuse solution attendue.

Aussi, est-ce avec hâte que je vous apporte

mes chers confrères, la bonne nouvelle! Mais que va-t-il advenir de ces démarches à Rome que les événements intérieurs de la communauté nous ont contraint d'entreprendre, malgré nos propres répugnances et malgré les inconvénients qui pourraient en résulter dans les temps orageux pour les congrégations religieuses, que nous traversons? Dieu seul le sait, car nous ne pouvons rien présumer: Il sait aussi que nous n'avons point provoqué ces mesures rendues nécessaires, et que, effrayé sous le poids de notre charge et de nos responsabilités, nous avons tout fait pour en prévenir les conséquences, quelles qu'elles soient!

A cette heure, ne nous le dissimulons pas, mes chers confrères, les obligations réciproques et vis à vis de notre communauté, sont graves et bien urgentes. A chacun de nous incombe l'impér-

ieux devoir de nous rendre clément la miséricorde divine. Oui, mes chers conf., notre Société se trouve en ce moment à une heure solennelle de son histoire; une crise, toujours et partout fâcheuse et redoutable, sera-t-elle écartée? Nous l'espérons et nous l'attendons de la piété, de la foi et de l'amour filial que portent à la communauté nos bien aimés confrères, tant du Canada que de l'Europe! Rome parlera, nous en avons l'intime confiance, en vue du plus grand bien de cette petite mais bien chère Société de St Basile et de chacun des sujets qui la composent. Quelle que soit cette parole, venant du représentant de J-C., avec une humble et filiale soumission, nous nous inclinerons tous sans récrimination aucune, sous la voix magistrale du Souverain Pontife, bien convaincus qu'elle nous apportera, si nous savons la comprendre, le salut et la prospérité

d'une Oeuvre qui a coûté bien des sueurs à nos saints et vénérés fondateurs.

Les regards tournés vers le Siège Apostolique, attendons dans le silence, dans la paix de l'âme, dans la prière et l'exercice régulier de nos fonctions, ses suprêmes décisions. La prière constante est toujours efficace; la ntre, ardente, nous vaudra des bénédictions de choix. Mais n'oublions pas que les meilleures constitutions sont celles que l'on observe avec le plus de régularité. C'est la règle bien gardée qui fait le bon religieux, comme aussi, par contre, le religieux, ennemi de sa règle, sans humilité et sans soumission à ses supérieurs, même sous le régime de la meilleure des règles, ne sera jamais qu'un pauvre et triste religieux.

En vue de l'obtention des larges et abondantes faveurs célestes que nous solliciterons avec une

confiance sans réserve de la bonté divine, à partir de la réception de cette lettre, dans toutes les maisons des diverses contrées où nous sommes établis, on voudra bien se conformer aux prescriptions suivantes.

1. A la réunion de la communauté qui a lieu le soir et à la suite des prières ordinaires, on récitera chaque jour le Miserere, le Salve Regina avec les versets et oraisons de Beata.

2. Deux neuvaines de prières à St Joseph seront commencées le I Mars et se poursuivront jusqu'à la fête du Saint, le 19 du mois. Les prières prescrites sont 3 Pater et Ave Maria, suivis de l'invocation trois fois répétée à St Joseph. Elles seront dites à la fin de la méditation du matin. Au Canada, les neuvaines commenceront *quam primum*, dès la réception de cette lettre.



3. Nous supplions nos confrères prêtres d'avoir tous les jours au Memento de la Ste Messe une intention spéciale pour la Congrégation. Les jeunes confrères et les novices feront à ces mêmes intentions trois communions dans le mois de St Joseph.

Les prières demandées par le No. 1 seront faites jusqu'à nouvel ordre.

Enfin, nous nous permettons de réclamer de nos confrères la plus grande discrétion à l'extérieur de nos résidences, au sujet de cette lettre. Les intérêts réels de notre famille religieuse nous commandent, en face des étrangers, une réserve de tous les instants et la prudence du sage, dont, hélas! certains confrères, à leur propre détriment et au détriment de la Communauté, ne savent pas suffisamment user.

Recevez, mes chers confrères, la nouvelle assurance de mon affectueux et inaltérable dévouement en N.S.J.C.

Annonay, le 15 Février 1896.

A. Fayolle, Supr.

(Transcribed from the copy in the General Archives)

My dear and Venerable Confreres,-

Whilst you are assembled at St. Michael's College to renew yourselves in fervor in the pious exercises of your retreat it seems to me an opportune moment to address you some communication of which no one will doubt the importance.

Until now, since the dispersion of the Community in France, the communications of the Superior General with you could not be as regular or as free as we would have desired it; but, it seems to us, we may now dispense a little with the extreme reserve which we have kept since two years. You will now be able to correspond freely with your Superior General by addressing your letter to:

Monsieur le Chanoine A. Durand

Montpesat, Ardecche, France.

On the occasion of his journey to Rome, we entreated Father Marijon to expose to the proper authority our situation both in France and America. It seems that some among you would have wished that I should grant you your autonomy or that I should fix my residence in America. On the first point Rome has decided the question in prorogating the power of the General Council for one year, by a rescript of the 23rd May 1905. As to what concerns the second point, circumstances are such in France, that my presence there is still necessary, perhaps more necessary than ever, - our Congregation not being canonically dissolved and the dispersed confreres, feeling the need of being supported by the protection of their Superior.

Father Marijon has asked what means should be taken to obtain the approbation of our Rules.

He was answered, as on a former occasion, that two obstacles opposed the approbation:

1st. The Vow of Poverty as made in our Community and of which the terms are wanting in precision and clearness. We have reason to believe, however, that if we could clearly determine the question of Casual, we would finally obtain approbation under the same title as other Communities, who, like ourselves do not make the absolute Vow of Poverty.

2nd. The want of religious and sacerdotal formation of our young confreres. It was observed to Father Marijon that if your Novitate was conducted in conformity to the Rules of the Church, it was not so with your Scholasticate.

Rome exacts the observance of the admonition addressed to the Community, the 30th of April 1879, "Ut constituatur domus dicta "Scholasticus"

in qua aluamipii instituti studia, quae ecclesiastica personis sunt propria, probe adoceantur."

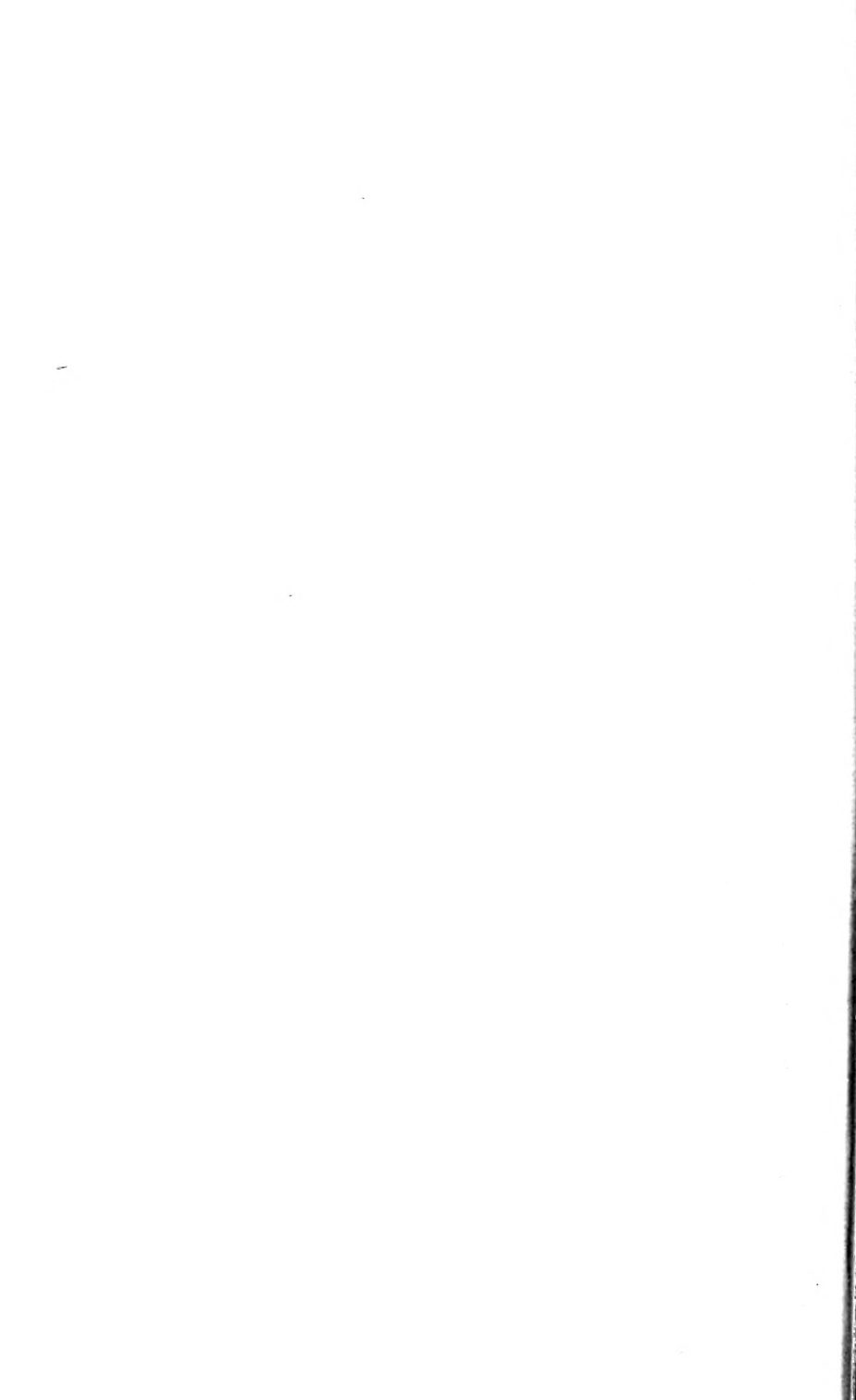
Consequently these studies comprise both Moral and Dogmatic Theology, Holy Scripture, Canon Law, etc. Before 1901, you had established a Scholasticate of two years on this basis, and another year you spent in one of your Colleges for the study of profane sciences. As such the Scholasticate would be acceptable, but Rome would wish, for some, a deeper study of Sacred Science.

As to what concerns your present mode of Government Rome does not admit that what has not been canonically erected into a Province can be governed as a Province. It is, then, in consequence of an error, very involuntary, however, in 1901 and 1904 you were assembled in a General Chapter to constitute your government. Neverthe-

less, I hasten to add that those appointed are maintained in charge until the expiration of their term of office. After the expiration of that term, we shall be obliged to conform ourselves to the spirit of the Church to modify our manner of acting and return to a better and interpretation of the safer directions of the Holy See.

In order not to derogate from ancient customs we maintain the name of Canadian Province for all our houses established in America, as our Venerated Predecessor granted it to you.

Father Marijon is the representative of the Superior General. He is assisted by four Councillors whose nomination was proposed to our approbation last year. In regard to this point, Rome has observed that if ever you were erected into a Province, the local Superiors could not be members of the Provincial Council.



All the houses, without exception, are under the jurisdiction of our representative. We urgently recommend him to visit carefully each one of them, at least once a year.

Several among you have deemed it necessary to call my attention to the financial question of your Houses. It can be shown by the minutes of the deliberations of the Provincial Council that, during his administration, Father Marijon has not exceeded the limits assigned him by the Constitutions, by the Superior and Council.

Each local Superior, immediately after the re-opening of School, will send to Father Marijon an account of the extraordinary expenses made by him since the commencement of his administration, and will produce at the same time his authorization for the same.

On this point, I recall the Superiors and

Procurators to the strict observance of our Constitutions.

The representative of the Superior General assists at, and presides over all the Religious Exercises of the Community. Rome insists on this point.

Although local Superiors may, of themselves, appoint to certain employments, the consent of our representative is always supposed. Consequently he should be informed of the same, and he has the liberty to approve or modify the nomination.

When our representative sends a confrere to any H^{ouse}, it is the duty of that H^{ouse} to furnish his salary; should that confrere be obliged to absent himself through sickness, illness, or some other reason.

If the local Superior has some observations to make, let him present them, but at the same time, let him abide by the decision of our representative.

There is another point to which you have several times called my attention: the necessity of harmonizing the different works carried on, or discharged in the same house. Let there be a precise rule on this point hung up in the Community Room, clearly defining the obligations and duties of each one, with the approbation of our representative.

With Rome, I insist on the necessity of respecting the Rule, above all, that which relates to the Religious Exercises. I make a supreme appeal to local Superiors begging them to be most vigilant in this matter, and from time to time to inform our representative of the manner

in which this important point of our Rule is observed.

In terminating, my dear confreres, I ardently invoke the blessing of Heaven on each one of you and each of your works. I ardently invoke the blessing of Heaven. I beg you not to forget in your prayers your dear confreres of France who are now supporting the trial of suffering with a truly admirable resignation, and it is united in heart with them, that I address you the expression of my affectionate sentiments.

N. Durand, Superior General

Montpezat, Ardeche, France.

July 17, 1905.

(Transcribed from the original in the General Archives)

ST. MICHAEL'S COLLEGE, TORONTO, FEBRUARY 5th,
1903.

Annual Examination prescribed for the confreres whose names follow: Rev. Fathers Gignac - 1898; Donnelly-1898; Sullivan-1898; Plomer-1899; Howard-1899; Ch. Collins-1899; Finnigan-1899; H Hurley-1899; J. Ryan-1900; Kennedy-1900; Forster-1901; Thos. Roach-1901; W. Roach-1901; Pageau - 1901; Staley-1901; McNulty-1902; Rafferty-1902; Purcell-1902.

I Theologia Dogmatica.

De Poenitentia - De Extrema Unctione - De Ordine.

II. Theologia Moralis.

De Poenitentia - De Extrema Unctione - De Ordine.

III. Scriptura Sacra.

Epistola B. Pauli Apost. ad Hebraeos.

The examination will be held at the Provincial House, Toronto, on Friday, August 14th.

Special arrangements will be made for those

of the confreres residing in Texas in regard to their examination and their retreat.

The annual Retreat will open in Toronto on August 17th.

Local Superiors will, please, inform the confreres in the residence of the date of the opening of the retreat. They will also, in due time, make all the arrangements necessary, so as to enable those, who are to be examined, to be at the Provincial House not later than Thursday, August 13th.

Board of Examiners.

I. Rev. Fathers Provincial, Teefy, Heydon.

II. Rev. Fathers Cushing, DuMouchel, Walsh.

III. Rev. Fathers Brennan, Frachon, O'Neill.

V. Marijon, C.S.B.

Provincial.

(Copied from the copy in the archives of St. Michael's College)

St. Michael's College,
Toronto, Ont., Jan., 26, 1904.

Annual Examination prescribed to the confreres
whose names follow: Rev. Fathers Gignac,- 1898;
V. Donnelly,-1898; V. Reath,-1898; J. Sullivan,-
1898; J. Plomer,-1899; P. Howard,-1899; Ch.
Collins,-1899; Finnigan,-1899; J. Ryan,-1901; J.
Kennedy,-1900; Thos. Roach,-1901; W. Roach,-1901;
E. Pageau,-1901; A. Staley,-1901; N. McNulty,-
1902; F. Rafferty,-1902; F. Powell,-1902; J.
Sharpe,-1903; V. Murphy,-1903.

Theologia Moralis.

De Matrimonio. De Censuris.

Theologia Dogmatica.

De Matrimonio. De Deo Remuneratore.

Scriptura Sacra.

Epistolae B. Petri Apost., B. Joannis A. et B.

Judae Ap.

The Examination will be held at the Provincial House, Toronto, on Friday, August 19.

Special arrangements will be made for those of the confreres residing in Texas, in regard to their Examination and Retreat.

The Annual Retreat will open in Toronto, on August 22.

Local Superiors will, please, inform the confreres in the residence of the date of opening of the retreat. They will also in due time, make all necessary arrangements, so as to enable those, who are to be examined, to be at the Provincial House not later than Tuesday, August 18. Board of Examiners.

Rev. Fathers Provincial, O'Neill, Vaschalde.

Rev. Fathers Cushing, Teefy, Frachon.

Rev. Fathers Brennan, DuMouchel, Aboulin.

V. Marijon, C.S.B., Provincial.

(Transcribed from the copy in the archives of St. Michael's College - Fr. Renaud's copy)

Assumption College.

Sandwich, Oct. 6/75.

Very Rev. J.M. Soulerin, Supr.

College of Annonay.

Very Rev. Dear Superior,

Here is a copy of a communication I received a few days since from the Bishop of Detroit: "The Rt. Rev. Bishop of Detroit is willing to give to the Basilian Fathers a lease of SS. Peter and Paul's Church and the adjoining Parsonage and the Pastoral charge of the Congregation belonging to it according to the present established limits for any number of years desired by them, subject only to the laws of the Church and the Diocesan Regulations, upon the agreement of the said Basilian Fathers of opening and maintaining during the time of the said lease in the City of Detroit of a High

School of the first order or a College."

On receipt of this I wrote immediately to Father Vincent, who in turn, directed me to see the Bp. of Detroit, to take all the required information, and then to communicate directly with you. On last Sunday I called upon the Bp. who was very kind and answered readily all my questions. I should tell you, in the first place that the Church spoken of is the late Cathedral and the Parsonage the Bp.'s late residence. He has built himself a new residence and changed the Cathedral into an ordinary Parish Church for reasons of which I am unaware. The church is large and pretty well fitted up. The tower and spire, however, are not yet built. There are about 225 families in the parish which is looked upon as one of the respectable parishes of the City, though it contains the extremes of

of city population. There is a school conducted by the Sisters attached to the Church, but I believe it is a poor affair. It has to be supported out of the revenues of the church, as there is no Separate School Law in the United States. The revenues of the Church amount now to \$3000 per annum. This is exclusive of perquisites the value of which I don't know. The Bp. says that he has no doubt that the revenues would amount to \$5000 if the parish were well worked. The residence is building of three stories and a basement. This latter serves for dining room, kitchen, and other usual rooms. There are eight rooms on each of the other stories. The whole is furnished tolerably well, and is supplied with gas and water. There is no debt on either church or residence. Now here is what the Bp. desires us to do. He wishes

two priests to take charge of the parish. This is not too many as there are, besides the school an hospital managed by Sisters and a Convent of the Sacred Heart. The High School he speaks of is to be an Externat only. He wishes a good mathematical and a good commercial course to be started immediately in order to be able to compete with the High Schools of the City, which are Protestant, and are too much patronised by Catholics who up to the present have no High School of their own. A classical would also have to be established, but, for the present, it would be merely elementary. This would take, at the least four men, of whom two, or at least one, ought to be priests. This would make in all a community of six to begin with. The Bp. proposes that for the present, the first story of the residence be converted into a study hall



and class rooms, and I think that it would give room enough for the present. I am not able just now to give you correct information about the facilities for building, when it will be necessary to enlarge, but I think there is sufficient room. The Bp. would like to have an answer as soon as possible; and if we are to take it at all he would wish us to be installed and ready for work by next September. His Lordships speaks very encouragingly and promises to do his best for us, but in such matters I believe that success depends on our own efforts.

I and Father Ferguson are of opinion that we should not let this offer slip from us, if it be at all possible to accept it. As far as Sandwich is concerned it is better that the Community should have the school in Detroit

than that others should have it; and the Bp. is determined to start the school. For this reason he wishes that you should answer as soon as possible so that if you refuse, he may look for some one else. I send this letter to Father Vincent so that he may know everything and may give you his opinion on the proposal. The Bp. wishes this to be kept a complete secret even if we accept until such time as we shall be ready to take the place.

Here we are all well, except Fr. Ferguson who has been ailing for some days. We have 81 boarders and others are to come as soon as our new building will be ready. It will not be ready for a month yet.

Hoping that all the confreres, P^{re} Raynaud, and especially you are in good health, I remain
Very Rev. Dear Superior,

Yours very affectionately - Denis O'Connor.
(Transcribed from the original in the General Archives)

Assumption College,

Sandwich, Mar. 24-76.

Rev. C. Vincent, Supr.

St. Michael's College.

Rev. Dear Confrere,

I enclose
the Bp. of Detroit's proposal, corrected as you
pointed out. I have nothing to add to it, and
I shall simply give the following explanations,
which I suppose you will need to give to the
Superior General. As far as I can find out the
parish contains 220 families, with little pros-
pect of any increase. The parish is attended
by two priests. Besides providing for their
support the revenues meet the expenses of insur-
ance, taxes and a free school for boys. The
school for girls is maintained at the expense
of the Ladies of the Sacred Heart. By this you

will see that the Bp. actually claims nothing from the College. I do not see what else I can add. We are glad to hear that your patients are improving and we hope that the return of the fine weather will set them up again. Here, all are well and things go on about as usual.

You forgot to tell me anything about your arrangements with the Bp. of Hamilton.

Y_ours very sincerely,

Denis O'Connor.

Bien cher et Vénéré Supérieur.

Je vous envoie le document concernant l'affaire du Détroit déjà signé par l'Evêque. Je comptais vous l'envoyer sans sa signature; ils se sont décidé à vous l'envoyer ainsi afin de gagner du temps. Ceci m'inquiète *un peu* sur vos droits *de le rejeter ou* de le recevoir. Rien de nouveau depuis ma dernière. Veuillez



ne pas nous faire attendre votre ^{passe}réf^{use}, vu que
nous avons besoin de temps pour compléter nos
arrangements. Mille à tous nos bien
aimés confrères.

Je vous embrasse de tout coeur.

C. Vincent.

(Transcribed from the original in the General
Archives)



Toronto, 27 may 1876.

Bien cher et vénéré Supérieur.

Votre dernière rejettant Détroit nous a laissé dans bien des incertitudes. Ce que vous en disez était si laconique et présentait si peu de raisons pour soutenir votre manière de voir que le père O'Connor n'ose chercher Mgr. de Détroit pour lui communiquer votre refus. Je me décide à vous écrire une fois encore à ce sujet vous priant de votre décision.

1. Veuillez, nous dire ce que vous trouvez de inacceptable dans les conditions; ou

2. Les Jesuites, d'après ce que me dit le père O'Connor dans sa dernière, se sont offerts pour le positien. Mgr. les a refusis comptant sur nous. Si nous refusons; ils y viendront sans doute et feront à Sandwich une

qui ne pourra que nous être désastreuse.

3. Mgr. jusqu'à ce moment avec
ses prêtres bien porté Sandwich changer
peut être de mauvais de voir et d'agir et nous
en souffrions en consequence.

Pesez bien ces raisons qui sont sérieuses.
Ecrivez nous sans retarde. On tachira de faire
attendre l'Evêque d'ici à votre réponse. Je
laisse les pages suivantes au père O'Connor
qui pourra avoir des autres ~~autres~~ raisons à
ajouter en faveur du projet que nous avons
soumis.

Tout à vous de coeur

P. Vincent.

(Transcribed from the original in the General
Archives)

Assumption College,

Sandwich, May 30 /76.

Very Rev. Dear Superior,

Father Vincent has sent me this to see if I had anything to add. I have merely to add that all the conditions of the Bp. of Detroit's proposal are already existing and are fulfilled by the actual parish priest, except the condition of opening and maintaining a College (Day-School). The only obligation imposed by the College is to be self-supporting. I do not see how the Bishop could ask less. Here in Sandwich we have to keep three Boarders gratis for the Bp. of London, whilst in Detroit we are not asked to do anything gratis. The taxes, the insurance, the free school, and other things mentioned in the Bp.'s proposal are all paid actually by the Parish and besides

two priests get a very handsome support. I think you ought to reconsider the matter, and I am sorry that you did not write to the Bp. He may think that you have not treated him with much consideration. What I would advise is this; make out your conditions and send them immediately to Fr. Vincent or to me and we will present them if it be not too late. I think we can furnish the men necessary for the place.

Here we all enjoy good health and are preparing for the end of the year. Fr. Kennedy is very poorly in Toronto.

Hoping that you and all the confreres are well, I remain Very Rev. Dear Superior,

Yours very respectfully

and affectionately

Denis O'Connor.

(Transcribed from the original in the General Archives)

Assumption College

Sandwich, Sept. 12/76.

Rev. C. Vincent, Supr.

St. Michael's College.

Rev. Dear Confrere,

In reply to your request for information concerning Detroit, in answer to Fr. Soulerin's letter of July 1st, I submit as follows;

1. The Bp. of Detroit consents to allow us to withdraw from the contract by giving one year's notice.
2. The free school spoken of in the Bp's proposal is supported now out of the revenues of the Parish and the Bp. intends only that it should be maintained as at present. It is for boys only, as the Ladies of the Sacred Heart, settled in the Parish, are obliged to maintain

a school for the girls of the Parish.

3. The Parochial Residence contains about 20 rooms, besides a basement containing kitchen and dining room. It is well suited for the purposes of a community, with the inconvenience of being in a thickly inhabited part of the town. It is provided with gas and water. There is a small yard attached which will answer for the present, for the purposes of recreation. But if we were to build a school on the present lot there would be no room left for a year. The house is pretty well furnished.

4. The second story can be easily changed so as to make four large class-rooms sufficient for the present wants of the school.

5. The Bp. does not want a well equipped school at once. He only wishes us to keep the school up to the demand, so as ultimately to have a



school such as he calls for in his proposal.

6. Now as to the men. I believe it is your intention to send Fathers Ferguson, Morrow and Ryan and young men for the classes, of which there ought to be four to commence with. I think we ought to make an effort to send with the above a priest knowing and speaking French well. There are in the parish a good many French families who, though not belonging to the parish, are in the habit of going to this Church for Mass and Confession. According to the present custom in the City people may take pews where they like; and it will be our interest to draw legitimately as many to the Church as we can. It would be a great advantage to have him a good singer and a good teacher of singing.

7. The Bp. of Detroit desires very much that we take possession of the Parish at New Year's. He wishes to make some changes amongst the clergy of the City, and he does not wish to make them until such time as he has finally disposed of the Parish he offers us. I think this might be done, though not without inconvenience to ourselves. Should we take the Parish then he would not require of us to open the school before September '77.

Finally, Bp. of London will be in Annonay in October. He is a true friend of us here, and Fr. Soulerin can have his opinion in this matter.

Hoping that my information is sufficiently complete, I remain, Rev. Dear Confrere,

Yours very sincerely

(Transcribed
from the original Denis O'Connor
in the General Archives)

Detroit, Dec. 20th, 1876.

V. Rev. C. Vincent Prov. C.S.B.

Very Rev. Dear Sir

The difficulty offered by the General of your Community being one which Rome alone could remove, but would only decide in upon the strongest possible reasons existing, we consider our negotiations at a close. We beg to thank you for the kind interest which you have taken in aiding us in the fond hope of realizing our ardent wishes. The rest we will consign to a wise Providence - always directing things to a prosperous end.

You will, please, do us the favour of returning our proposition at your earliest convenience.

(Transcribed from
the original in
the General
Archives)

Y^rurs in Xst

C.H. Burgess, Bp. of Det.

Catholic Central High School
60 Belmont Avenue
Detroit, Michigan

December 5, 1946.

Mr. E. Burbott, C.S.B.
21 St. Mary Street
Toronto 5, Ontario.

Dear Gene:

... To get down to the serious business of the said report, there is not a great deal that I can tell you ... So far as I recall, the library at C.C. has always been just a collection of books arranged according to size or a like system just about as useful. Under those conditions, if you knew the size of a book, it was a cinch to locate it. Under the present system all that is necessary to remember to locate a book in a hurry is the author, title, and/or classification number assigned by one Melvil Dewey. If a person knows both the size and color of the book it

will often prove a boon.

While I was ... a scholastic ... at Assumption, Jack Laughlin, the working librarian (as opposed to Fr. Lee, the head librarian) came over to Central to help them catalogue and classify a collection of books that had recently been donated to the school, because of somebody's brain-child, a book drive. That, to my way of thinking, was a mistake. That goes both for the book drive itself and for the waste of time spent in cataloguing and semi-classifying the books. The net result of the drive and work (this part is all based on hearsay) was a collection of books in just about the state they must have been in when the project was dropped a short time later. This is pure conjecture, too, for I am merely judging on the mess that was still here after Fr. Frank

Flood spent two years trying to clear it up.

Father Flood gave the present library its start, according to the information I have picked up. Very wisely, methinks, he did not bother fixing up the books that were already on the shelves of the said-library, but concentrated his energies on replenishing the stock with newer books. How many books were added to the shelves or how many old volumes he disposed of during the first year here I have no way of knowing. But during his second year he bought 252 new titles, according to the invoices that remain. That was in 1942-43. Fr. Flood introduced the Dewey Decimal System as it is used today. We haven't bothered with the so-called accession numbers, as that practice has been on the decline in later years. The Abridged Decimal Classification is used

in most cases. The Librarian of Congress and the H.W. Wilson Co. have been most generous in supplying us with printed catalogue cards (at a price of course), the latter being used if they are obtainable.

I have been following along more or less in Fr. Flood's footsteps since he was sent to Assumption in the Summer of 1943. Since that date (July, 1943) 513 titles have been placed on the shelves, fully catalogued and classified. During that same period of time about an even dozen (or more) boxes of books have been given away, with the superior's permission of course, in book drives to anyone who would come and get them. ... To tell the truth, it was a penance to open some of those books they were so yellow and musty and served

only to prove that back in the ages they must have microscopes and sore eyes.

You ask about the encyclopedias, At there are about umpteen agents around trying to sell me brand new 1949 models of current encyclopedias. At least they are all too eager to take your order and leave you holding the bag until they get enough paper to run off ... copies. I have been developing my will power, and gradually my ability to say 'no' so that they realize I mean it. But to get back to cases, or rather books! The Americana, Britannica, World Book and Compton's grace our shelves (even if some of the volumes are gathering a bit of dust). The Eyncyclopedia of the Social Sciences, the Catholic Encyclopedia (2 sets) are also there along with some eight others ... most of which have anywhere from

one to three volumes missing. So far as I can figure there were either some Basilians who couldn't say "no" and who didn't know encyclopedias and the Subscription Books Bulletin, or the encyclopedias were refugees from that bookdrive of 12 years ago.

Among the fairly useful and very useful reference books scattered around the library (each in its proper place, of course) are: Catholic Dictionary, Webster's, Lincoln's Library of Essential Information, the annual volume of Current Biography, Twentieth Century Authors, Junior Book of Authors, 3 volumes of the Book of Catholic Authors, American Authors 1600-1900, British Authors of the Nineteenth Century, Catholic Who's Who, and the Reader's Guide to Periodical Literature.

... Library Classes have been few and very far between (almost a year) for the simple reason that the library won't hold even half a normal CC class, and even then in a good many cases it would be necessary to take two or three classes at a time. We tried to work out some kind of a schedule last year ... but ... got stranded for the same reason that you did not get this information sooner than this - I just didn't get around to do any more about it.

I notice myself going back more and more to pick up very obvious errors in typing, and besides I'm getting tired typing (this is the most I have done at one stretch in a long, long time, and I would have stopped long before this if I had not put this same letter off so long)

~
Yours in Christ
Ralph Koehler, C.S.B.

P.S. We still haven't finished throwing out all the old dead wood from the shelves (dead wood in the form of pulp), but one of these days I'll get up enough courage to finish the job. That will probably be when we move to new surroundings. O Happy Day! No Library Club either, as yet. Only slightly more than 2000 volumes, exclusive of the encyclopedias. Of these, I dare say, more than 500 are still not catalogued, though they are classified.

R.C.K.

(Transcribed from the original. This letter was sent to help Mr. Burbott and Mr. O'Leary write a thesis on the History of Catholic Central High School for their M.A. at the University of Detroit)

The Basilian Fathers
121 East Boston Blde
Detroit 2, Michigan.

Mr. Eugene Burbott
St. Basil's Seminary
Toronto 5, Ontario.

Dear Gene:

All the information that I have on the Don Bosco Club is on the accompanying Bulletins and on this page.

We had 28 official members last year. This year 72. At the meetings last year we rose to an attendance of 80 some. At the last and second meeting of this year we had 90 chairs in the Library and about a dozen or more kids standing or sitting on the floor and tables.

The meetings are held monthly. Last year we had speakers from the Passionists, Paulists, St. Columban Fathers, and a picture

from the Salvatorians, as well as the Basilian speaker. I took the first meeting of this year. Last week we had Father Lynch from the Seminary. Next month we plan to have a Maryknoll Father; a Precious Blood Father in February; then I hope to snare the Franciscans (fr. Ignatius), Dominicans and Capuchins ... Jesuits.

The posters are still being obscured by trivia on the home room Bulletin Boards. I hope to give the kids some vocational literature each month. We are invited to conduct an expedition to the local Seminary.

We belong to the National Don Bosco Clubs; but we follow our own system of meetings, etc. It's a very loose organization, and I don't spend much time on it. The Bulletins take too much time, even with John Burke's brilliant essays to fall back upon. You might

tell him that I have two of his works now stencilled, which I am saving for a pinch. And I'll take anything else he has to offer.

It's influence, Hard to say until a few years pass. Maybe know something next year. It is tough this year since half the classes have class at 1:15 and 2 PM is a bad time for a meeting with the Band, basketball, drama, etc. The Seniors are not free at 1:15 except 12-3 and they aren't interested.

I'm sorry for any delay in this. Don Hogan told me that you wanted it, but I put it off intending to do it during the holidays.

... Please give my regards to the good Seminararians. And remember me in your prayers.

Yours in Our Lord

Fr. Cullen

Enclosure: Bulletin Board started five years ago. Its purpose was to bring to the High School boy "the straight from the shoulder" Catholicism found in the Notre Dame Religious Bulletins. Permission was asked and received to use any Notre Dame Bulletin that was thought suitable for the High School level.

Two columnists in the Michigan Catholic have quoted from the Bulletin Board, giving due credit. The Bulletin Board is mailed to several teaching Sisters who use it in their classes, both Grade and High School.

The Bulletin is financed by being a charge against the operating expenses of the school.

(Transcribed from the original)

DIOCESE OF LONDON

St. Patrick's Parish, Raleigh.

On Sunday, June 23rd, a very large congregation assembled in St. Patrick's church, Raleigh, to hear the farewell words of their beloved pastor, Rev. Father O'Donohue, C.S.B., who has severed his connection with this parish to accept the dual charge of Port Lambton and Sombra. Father O'Donohue has been pastor of St. Patrick's for only one year, but during this short time has won the esteem and affection not only of his own congregation, but of all his fellow-citizens, irrespective of creed. A touching speaker, a true priest and a genial friend, always zealous for the spiritual and temporal welfare of his flock, his influence for good will long remain in the hearts of the people from whom he is separating.

Mass was celebrated at the usual hours, 10

o'clock, followed by Benediction of the Blessed Sacrament, after which the members of the C.M.B.A. in the name of the entire congregation presented Father O'Donohue with a well-filled purse and read an address expressive of their great sorrow in parting from him, their sincere appreciation of his many noble qualities and their earnest hope that he will ever remember them, particularly in the Holy Sacrifice.

Father O'Donohue replied in an affectionate manner - thanked the congregation for their generosity and their expressions of good will, urged them to be as kind and respectful to his successor as they had been to him and to always remain good practical followers of our Holy Church.

(Copied from a newspaper clipping dated 1901)

Vaticano, li November 20, 1935.

Il Cardinale Pacelli

Segretario di Stato di Sua Santità

begs to acknowledge to the Very Reverend
Father Superior of St. Michael's College
receipt of the book published in memory
of the visit of His Eminence the Cardinal
Archbishop of Quebec to the College, and,
while thanking him for this act of filial
homage towards the Holy Father, to convey
to him and the faculty and student body
the Apostolic Benediction.

(Transcribed from the original in the
Archives of St. Michael's College)

COLLEGE OPENED

Sept. 12, 1913 - St. Thomas College, Chatham, opened Thursday with an increased registration. The new instructors this year will be Rev. J.T. Finnigan, Messrs. Hanrahan, Power and Callahan, all coming from St. Michael's College at Toronto University.

A.O.H. SCHOLARSHIP

Aug. 15, 1913 - The result of the recent A.O.H. Scholarship examinations have been announced and the successful contestants in Northumberland County are Thomas McDonald of Bay du Vin and Merton Gaynor of Chatham.

IN CHARGE OF SERVICES

Jan. 9, 1914-Father Bannon, parish priest at Barnaby River, being ill, Rev. T. Roach and Father Pickett of St. Thomas College, Chatham,

were in charge of the services on Sunday and the feast of the Epiphany.

DIED AT TORONTO

June 12, 1914 - A recent death at Toronto was that of Rev. Francis Walsh, C.S.B., born at Miramichi, N.B., aged 71 years. He was over fifty years in the Basilian Order.

(Newspaper clippings copied from a scrapbook in the archives of St. Michael's College)

PROPERTIES WANTED BY ST. MICHAEL'S COLLEGE

Under the proposal of St. Michael's College, in which the city is asked to expropriate and hand over to the college, property to the west of the present college grounds, in return for property on the east, taken by the city for the Teraulay street extension, the fine homes shown above by the Star photographer would be involved. The homes pictured are, top row, left to right: Sir John Willison's, 10 Elmsley Place; H.H. Dewart's, 5 Elmsley place. Second row: N. Elmsley's, 1 Elmsley place, and Judge Magee's estate, 3 Elmsley place. Third row: F.N. Gray's, 6 Elmsley place (on left of picture) and W.R. Houston's, 8 Elmsley place; Rev. A.L. Fleming's, 2 Elmsley place. Bottom row: Angus Gamble's, 90 St. Joseph street, and Miss Marion Gillespie's, 96 St. Joseph street. If the

proposal is adopted these homes would be razed.

(Item in the Toronto Daily Star, August 13, 1921)

CITY'S PROPOSAL REJECTED

By St. Michael's College

Members of the Board of Control and St. Michael's College authorities came no nearer a settlement this morning, when they met on the college grounds to consider the question of extending Teraulay street through the east end of the St. Michael's playing field. The only definite fact that emerged was that the city is still decidedly opposed to any diversion of the street.

The only decision reached at today's conference was that the city should put its proposition in writing, and further negotiations

will take place. The Board of Control will then consider the two proposals. The request of the college is that the city buy the Elmsley Place properties for the college, paying towards the purchase price the amount of money to be fixed as the value of the strip taken for the extension, the college to pay the balance.

The opinion of the civic officials is that in this, the college is asking too much. Commissioner Forman also pointed out that the city has no power to expropriate land for private parties.

Mr. Forman's proposal was that the city buy from the college land at the opposite end of the playing field, which is already owned by the college, equal to the strip taken, and also pay damages for the land taken.

It was made clear by Father Carr and F. Richardson, acting for St. Michael's, that this proposition could not be accepted, as the site is wanted for an arts building, and that, failing the acceptance of the other proposition, it would be necessary to go to the courts and stand on the legal rights, which they claim to possess to prevent the city entering on the college property.

No concessions were agreed to by either side, except that the city's proposal should be put in writing and further conferences held.

Corporation Counsel Geary said the proper way to settle the matter was to fix the damages for the land taken. Father Carr stated that to compensate the college with land already owned would make the new Arts building impossible, and for this reason the request was made that

* * * This is all I have to state in answer to the questions. If you do not find it sufficient, please let me know and I shall be most happy to give you further information.

As I stated above, Father Vincent has been to see the Bishop of Cleveland, who received him better than I expected. The Bishop told him that Louisville could only prove a failure on account of the location and chiefly on account of the opposition of his priests to it. For this reason he had determined to build, as soon as possible, a Lesser and a Greater Seminary in the neighbourhood of Cleveland. As he is not yet ready to do so, he is resolved to convert, next Fall or as soon after as possible, the present Seminary building in Cleveland into what he calls a secular school, where in the mean time he would place his

subjects. I suppose that by a secular school he means a College as distinguished from a Little Seminary. He says that it was always his intention to give our Fathers charge of this secular school, if we would accept it. On the whole Father Vincent seems much pleased with his visit. I have not seen him so he can give you fuller information than I can. The Bishop did not say that he would give us charge of the Seminaries when they will be built. As I do not know more on the subject, I will not offer any advice until I am further informed.

But here is another thing which I suppose Father Vincent will mention to you. On his way here he called on our Bishop at London. The Bishop told him as a secret, and as such I tell it to you, that the Jesuits are to

leave the Diocese in August, as the Company has decided to withdraw as far as possible its members from Missions and to place them in large Towns, chiefly in the United States. Bishop Walsh told Father Vincent that if we could supply men he would [give] us the Parish now held by the Jesuits. The Parish consists of the Town of Chatham and the surrounding country. Chatham is a town of 6000 inhabitants and is situated east of here about 45 miles. It is accessible both by boat and cars. The Parish is now considered the best in the Diocese. The Bishop considers that two priests would be sufficient to attend it, but I think it would be better were there three as the Parish is large and there is a convent in the Town. At present there are four Jesuits there, but the Bishop intends to form a parish out of some far-removed Missions, which will render the

Parish of Chatham only more desirable. I am decidely of opinion that we should take that Parish if at all possible. I see no draw-back on the side of the offer. The only difficulty is to find suitable men to put there. I consider this offer more favourable than that of Hamilton. I would then advise you to consent to it by all means if the Bishop persevere in his intention. I expect to see the Bishop soon and if he lets me know anything more on the matter I will inform you of it. This offer of the Bishop proves that he is satisfied with us and that he will encourage us.

Our winter has been very long and very severe, the severest we have had for years. Spring is not yet commenced but we hope to have it soon. Notwithstanding the great cold the winter has been healthy. In the College especially we have been very well since the death of that poor

boy who died at the end of November. For my own part I have escaped taking a single cold, which you know is very unusual for me. Father Faure too, is better than usual. He and the other confreres wish to be remembered to you. Hoping that you and all the confreres are well, I remain, Very Rev. & Dear F^ather Superior,

Y^urs very devotedly

Denis O'Connor

(Transcribed from the original in the General Archives. Pages 1-4 of this letter are missing)

Toronto, 2 avril, 1873.

Bien cher et vénéré Supérieur,

J'ai été si découragé la semaine dernière que je n'ai pu vous écrire. Merci pour le souvenir que vous donnez à la Ste. Messe à ma chère et sainte mère. J'ai donc fait le voyage de Cleveland et ai vu Mgr. Gilmour. Je suis content de sa reception, de sa manière de voir et de parler et de ce que j'entendis dire de lui. On le dit homme de décision, mais franc. Avec ces hommes là on s'entend. Louisville selon lui ne peut réussir. Il se propose donc de remettre le collègue pour le montant de la dette et de transporter le personnel à Cleveland dans le local actuel du Grande Séminaire. Là se trouveraient réunis pour le présent un grand externat et son petit séminaire. Le petit séminaire serait plus tard transporté dans un

autre local un peu dans la campagne du moment qu'il aurait ici le temps de le bâtir. La question du G. Séminaire est subordonnée à la décision que prendront sur ce point les évêques de la Province de Cincinnati. S'ils forment un Grand Séminaire commun, alors Mgr. Gilmour n'en bâtirait point dans son diocèse. S'il en était autrement, alors il en bâtirait un lui-même. A qui le donnerait-il, Je ne sais. Le changement de Louisville à Cleveland ne se fera probablement pas cette année, à moins qu'il ne puisse si fort procurer les choses que ce changement

Il y tient et je ne m'étonnerais pas s'il avait bien. Il faut donc nous préparer et avoir pour Cleveland un personnel plus nombreux. Cela est difficile. Priez Dieu qu'il applanera aussi cette difficulté. Les deux maisons de Sandwich et Louisville marchent bien. Il peut y avoir des nouvelles conditions

à passer avec Mgr. Gilmour. Veuillez me donner vos ordres à temps avec une latitude suffisante et le pouvoir nécessaire pour régler les choses. Ces bons évêques n'aiment pas trop d'attendre. Je préférerais que la maison fit au compte de l'évêque et que les professeurs recevront une somme déterminée. Dites moi le minimum. Lors de mon passage à London en allant à Sandwich je vis Mgr. Walsh. Il voullait bien que nous prisions la Mission de Chatham. Les Jésuites le quittent au mois d juillet, de leur plein gré, sans désagrément avec l'évêque. C'est la 1re. paroisse du diocèse. Il y faudrait deux prêtres, l'un français, l'autre anglais. Je pouvais peut-être fournir le dernier, mais à vous à fournir l'autre si vous le pouvez. Mgr. Walsh considérait comme un faveur qu'on lui ferait cette charge que nous nous informions. D'un autre côté il faut que j'envoie

un autre prêtre à Owen Sound. Deux ne peuvent plus suffire à la besogne. D'autant plus que le pauvre Chérrier n'a pas changé d'esprit dans toutes ses peregrinations. Il fait à peu près ce qu'il lui plait. Vous comprendrez sans peine combien le bon ordre en souffre. D'un autre côté le père Granottier quand il a quelque chose en tête, n'en demande pas faiblement. Il faut donc tacher de mettre là un trait d'union. Le père O'Connor pense à M. Moloney pour Chatham. Il pouvait faire là, qu'en pensez-vous? Je ne serais pas étonné qu'il eut pensé à lui ici en tout bien pour me ramplacer. Que Dieu vous dirige. Faites tous pour le mieux.

Mgr. Lynch ayant fait appeler quelques élèves chez lui il y a quelque temps, renouvelle les accusations antérieurs et se prenait certaines expressions qui irritaient fortement les élèves. Ils formaient donc un comité à mon issu et

m'apporteront ensuite une presentation en forme, écrite sur parchemin. Elle n'est pas trop mal redigée pour un travail d'élèves. Je n'ai pas cru devoir la laisser partir, mais je la garde comme un pièce dont nous pouvions nous servir au besoin. Je n'ai pas vu et ne puis pas avoir de communication avec l'archevêque. Vous comprenez que je ne puis me dédire et me faire ce que je ne suis pas, grace à Dieu. Cela ne se pardonne pas.

Mille choses affectueuses à tous les confrères. Je vous embrasse avec tout l'affection et le devouement possible.

C. Vincent

Supr. de St. Michel.

(Transcribed from the original in the General Archives)

Assumption College

Sandwich, Apr. 7/'73.

Very Rev. & Dear Superior,

A few days after I had sent away my answers to your questions, I received your kind letter. I sorry and glad too, that, we should all have misunderstood you so, concerning St. Michael's. I shall endeavour to mind exactly your advices as to the conduct we are to hold concerning the Toronto troubles, though it is very difficult to be resigned under constant annoyance. Lately again during Fr. Vincent's visit to Louisville, His Grace summoned some of the boys before him, repeated to them his complaints against the College and against the students, etc. The boys denied all his charges, and on their return home told all to the other boys, who appointed six of their number, three Canadians and three Americans, to

draw up a protest against such charges. Of course Fr. Vincent on his return would not allow the protest to be presented. This shows in what esteem His Grace is held by his students.

When Fr. Vincent was here, I noticed that he had made up his mind not to let himself be troubled any more by these annoyances, but to let things quietly take their course.

The conduct of Bishop Walsh contrasts strongly with that of His Grace. Since I wrote to you I had occasion to go to London to see His Lordship. He received me with the greatest kindness. He spoke to me of the Chatham project, and went so far as to say that we would "confer a favour" on him by taking charge of that Parish. He desired me to urge you to accept his offer. He would leave us the Parish on the same conditions as we hold this one, so we have no fear

to be removed as long as we do our work as becomes good priests. I believe there are no debts on the place at present. A Separate School must be built almost immediately, and in the course of six or seven years, at latest, a church must be built for the French-Canadian population which at present numbers about 125 families. To meet these expenses, there are the revenues of the church, and besides, in the Town itself, there are 15 acres of land belonging to the church, the income of which will be considerable under proper management. You see that the offer the Bishop makes us is one quite different from that of Owen Sound. But, you will ask me, how are we to furnish men for the place. I admit it is pretty difficult just now. I have thought the matter over pretty seriously and here is what I concluded. In Toronto we have ~~several~~ several young priests, who are

quite able enough, but they lack experience, and cannot acquire it as they have no faculties. The Bishop would probably object to them for this reason, unless they were under the direction of a man of some little experience. I think the whole matter could be settled by your sending out Father Moloney. It has been supposed here that the Archbishop would ask you to remove Father Vincent and to put Father Moloney in his place. But, even were there no reason for not allowing Father Moloney to go to Toronto, we trust you will make no change as all are of the opinion that Father Vincent is the only man amongst us who has coolness and judgement enough to come safely through these difficulties. I think then that Father Moloney should be sent to Chatham or to Sandwich. He would do very well in Chatham as he knows both languages, but perhaps he would be exposed more

there than here to make too many visits as he did in Toronto. I am of opinion that on the whole he would do better here in my place. Here we never make or receive visits, the place is so retired. His age would have more influence with the masters than mine. I sometimes feel this pretty keenly. He is a very good teacher of Theology and Scripture. Perhaps his health would not permit him to attend to the hard duties of a parish, whilst here he need never go out for sick-calls and he could have an Econome who would relieve him of much that I have to do. Though not sure, I am inclined to think that the Bishop would be very glad to see him in either place. My health is no such that I could attend a parish without danger on that head. Do not imagine from this that I am anxious to leave Sandwich. On the contrary;

it would cost me much to do so; but you must always consider me at your disposal when the good of the Community is at stake. My honest conviction is that Father Moloney will do better here than in Chatham. One of my reasons for naming Father Moloney is that the Bishop would like to have an English-speaking person, I mean one whose mother tongue is English, as Superior in both places. He told me so. His reasons are these. In Chatham the great majority of the parishioners are of English, Irish, or Scotch extraction. Here as the priests of the House and Parish are chiefly French the Bishop thinks that were the Superior not English, many boys might not come for fear of finding themselves in a house altogether French. I do not think that the Bishop would like this to be known, and I simply tell it to



There is nothing new here since my last letter.

We are all well.

Hoping that you and all the confreres in
France are in good health,

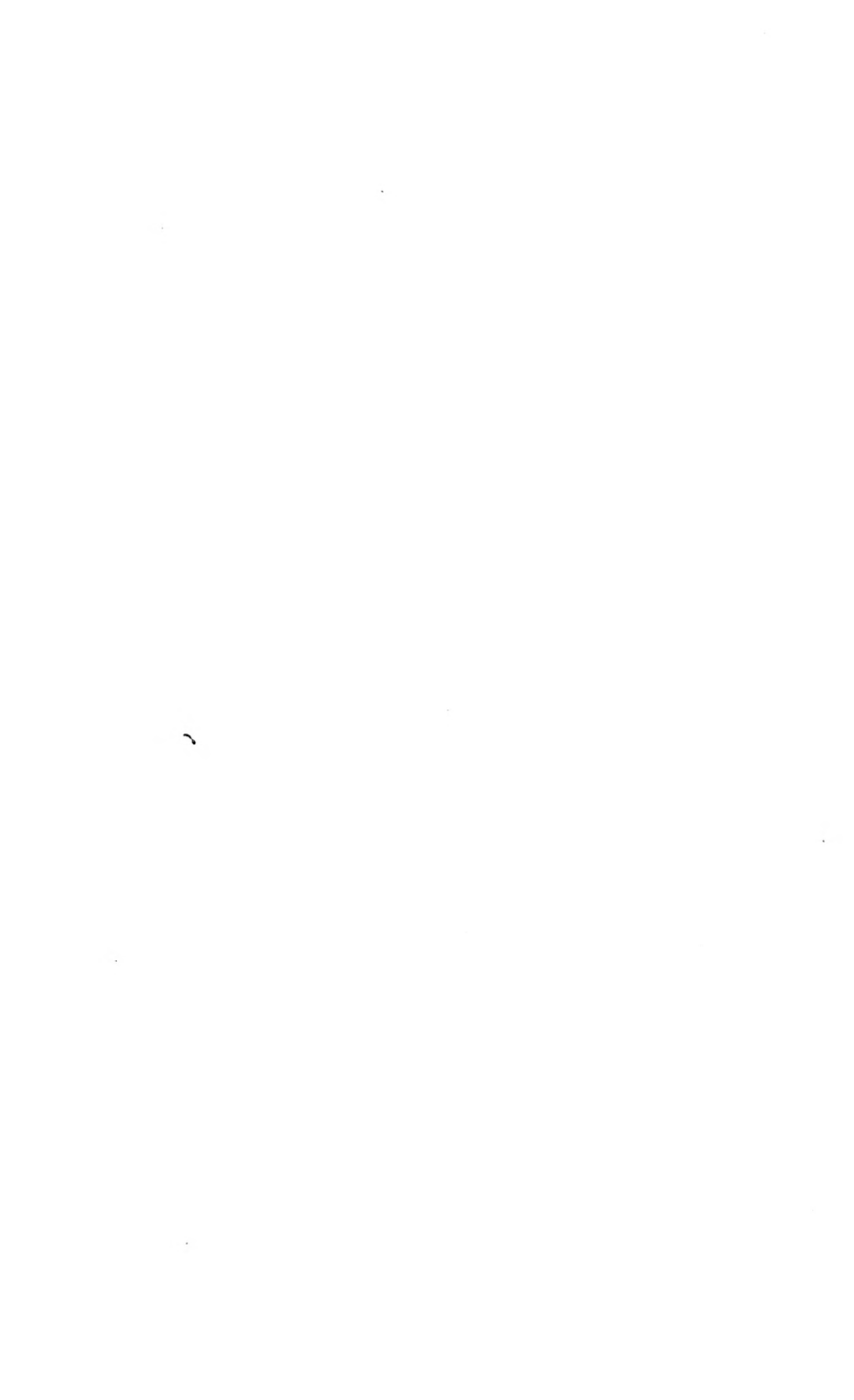
I remain Very Rev. Dear Superior

Y
Your devoted confrere
(

Denis O'Connor

P.S. I remind you again that if the Jesuits
leave Chatham it will be ~~on~~ the first of July
prox. D.O'C.

(Transcribed from the ~~original~~ in the General
Archives)



St. Anne's Church
Detroit 16, Michigan

February 2, 1951.

Dear Bob:

This will prove to you that I was sincere when I said I would give you a smattering of the beginning of the Missions. You can sift out what you need. There are plenty of things I could have added but I skipped. One especially, when I asked Father Glavin for the money to go back to Texas that time, he asked me if I was taking a chair. I said no, I got such a kick in the Ass I won't be sitting for a few weeks.

Best wishes to everyone,

Matt.

(Letter from Father Matthew A. Killoran
Father Robert J. Scollard)

How the Mexican Missions began in Texas.
(Basilian of course)

During the priests' Retreat in August, 1935, Father Carr, the Superior General, announced to his beloved brethern that he had made arrangements for the Basilian Fathers to begin missionary work among the Mexicans who were living in the State of Texas. As a very moderate beginning he decided to send only one priest to look the situation over and to break the ground which in time was to lead to the turning of the first sod for a Mexican Church and parish. Many and varied were the guesses among the brethern, to determine who was to be the lucky one chosen for such an exalted undertaking. "The lot fell upon Matthias". Father Killoran was chosen to go to Houston and begin the noble work.

Without any further information from the Superior General or his Council, except a brief note saying, "Go to Galveston and do whatever Bishop Byrne shall tell you". Then with the customary conclusion, "Praying your every blessing", Father Killoran left Detroit, October 8, 1935, on the 11:45 train and arrived at St. Thomas College, Houston, October 10th. On October 14th, Father O'Loane, Superior at St. Thomas College, Father McAlpine, assistant to Father O'Rourke at St. Anne's Parish and Father Killoran motored to Galveston to see Bishop Byrne. There they met one of the finest men that ever wore the purple. He gave them a very cordial welcome and with his usual smile received this poor

MISINFormed missionary with open arms. The Bishop was delighted to see Father Killoran so interested in the new project which was certainly new to Basilian life, but, strange to say he could not recall any arrangements which had been made with Father Carr in reference to this work. However, he was glad and would be delighted if twenty more priests would undertake the same work. For, as he said, "The harvest was great but the labourers were few". In the course of the conversation the Bishop happened to question Father Killoran on the facility with which he could handle the Mexican language. Great was his surprise when he was told that Father Killoran did not know a single word of it. Then his high hopes for the immediate future fell and

showing his first signs of disappointment he exclaimed, "You will be useless."

The reader may imagine the thoughts that were going through Father Killoran's mind at that time. Still with some Irish blood coursing through his veins - blood which was already beginning to thin out due to the intense heat - Father Killoran determined to go where he could learn the language. To do this the Bishop suggested three places. One was to go to Guadalupe Church in Houston and live and work among the Mexicans in that parish; a second suggestion was to live with Father Finnigan at a Mexican prison; a third was to "batch it out" with Father Aspiazu, O.M.I., at the Ship Channel in Houston. Father Killoran

considered all three places well and finally decided to try the third. So with a firm heart and a foggy mind he moved into the two-bedroom Rectory at Father Aspiazu's and settled down to study the Mexican language.

This was on October 16th and about an hour before supper. That hour seemed long to the two priests who apparently had nothing in common to discuss or to solve. The fact that they did not understand each other too well did not help to make the time pass quickly. However, the hour finally arrived when, Biddy as Father Killoran nicknamed her, gave the high sign that supper was waiting. This would be Father Killoran's first attempt at Mexican food. However,

with his cast-iron stomach he had no worries about the high seasoned food that was in store for him. After supper a very interesting and enjoyable chat helped to pass the time and the hour for retiring, 9:00 o'clock, was common matter for both priests.

Father Aspiazu was a charming Oblate priest and the fact his confreres had nicknamed him "Happy" in some degree explains his nature and his disposition. With a smile on his face and joke on his lips you knew from the beginning that his company would always be pleasant. That evening, it seems more than any other, he took extraordinary delight in relating to Father Killoran the customs and manners and characteristics of the

Mexican people. Of course, Father Aspiazu did not leave out any details as he described the five murders that took place in the parish that year. As the stories picked up momentum and as bed time approached the sleepy feeling was gradually leaving Father Killoran, for he had visions of a sixth murder taking place before morning. The blood that would be shed might even have an Irish tinge to it.

At the moment when the two priests stood up to go to their bedrooms a big cockroach ran between them and under Father's bed. This certainly gave Father a scare but Father Aspiazu gently calmed him, in his own mild way, by saying, "Don't mind that, the house is full of them." In this

pensive mood Father Killoran went to his room and put on the light but was warned never to do that because the mosquitoes would come in and ruin your night's sleep. So Father undressed in the dark and got down on one knee: to say his prayers, the other foot was on the floor ready to spring at any one moment for he knew that there was at least one cockroach under his bed. Suddenly his bedroom door opened and Father Aspiazu entered with a spray gun in his hand and began to shoot "Flit" to the four corners and the middle of the room. He said, "This will not kill the mosquito but it will sure slow him up". As it turned out there were no murders in the parish that night, neither did the mosquitoes sense that a strange

blood-bank could be found at Father Aspiazu's.

Father Killoran had been justly nicely settled in his new abode when the Bishop asked him to care for the souls in Resurrection Parish, across the bayou. This work consisted in saying one Mass on Sunday and hearing the few confessions before it. It would not interfere in any way with his studying the Mexican language. But, lo and behold, shortly after Christmas he found one Mass had to be increased to two; confessions had to be heard on Saturday; baptisms, Holy Name meetings, marriages and funerals all tended to squeeze out the studying so that in April Father asked permission from the Bishop to be transferred to

Hebronville, Texas. This would give him full time to devote to his mission work and an insight into the customs, characteristics and the manners of the Mexican people.

The last Sunday in April Father Killoran said Mass for the last time in Resurrection parish. He bid his faithful parishioners farewell and the next morning was on the train for Corpus Christi. There he changed trains for Hebronville, just 90 miles distant. The train left Corpus Christi at 12:45 midnight and with great difficulty pulled into Hebronville at 6:00 a.m. A Franciscan brother met the train and brought him to the Franciscan Monastery. There twenty-eight seminarians, six brothers, eight novices and four

priests were waiting for him to say Mass. If the Lord Mayor of Belfast had arrived there would not have been more attention paid him. Most of them knelt in silence and kissed Father's hand. After Mass Father was escorted into the refectory. There everyone tried their best to carry on a conversation but the words wouldn't come. Neither was Father Killoran any better in their language. He had memorized five hundred words in Houston but apparently they were the wrong five hundred. Father decided he would talk that language or die in the attempt. He spent seven hours daily memorizing the verbs and vocabulary. At the end of three weeks he found he could carry on a sort of conversation but he couldn't understand them yet. In a few more weeks he felt somewhat like

Bobby Burns, "He lisped in numbers and the numbers came."

His stay with the Franciscans only lasted three months. Letters from Fathers Floyd Crowley, Ed Lee and Stan Murphy informed him the appointments were out for the coming year and Father Killoran was appointed as bursar of Assumption College in Windsor. It was indeed a great surprise and a great change. He could hardly understand how the Mexican language would be of any assistance in balancing the books at Assumption and he left Hebronville for Houston in search of his appointment. No individual appointments had arrived there and with a rather doubtful conscience and with the advice of Father O'Leane and Father O'Rourke he came

to Toronto with Father McAlpine to make the Yearly Retreat. To his great surprise on the first morning of the Retreat Father Carr sent for him and with a few brief sentences, but to the point, Father Killoran found himself going back to Texas to wait for his official appointment. Having changed shirts in Houston the official word came and Father guided and inspired with new zeal by Father O'Rourke left Houston to take up his new work at Assumption College. The following year Father Joseph Dillon began the first real missionary work among the Mexicans. Since that time the seed of acorn has grown to a mighty oak and every endeavour and undertaking has been blessed by God.

The capitulants met, not a few,
And together discussed what to do,
But someone said, "Note,
before you vote,
To observe Section 242".

(Variations on a theme from the Mikado)

Now here's a howdy-do!
Twenty-three years done plus two,
Would some quiet exultation
Really be an aberration
If it's not a rowdy do?

Now here's a howdy-do!
Let me add a thought or two:
Is a public celebration
Really too much ostentation
If it's not a proudy do?
Now here's a howdy-do!

(Music: Stout Hearted Men)

Give us some men,
Who'll be full time men,
Who will do what the capitulants implore.
Start us with ten
Who are these sort of men
And we'll soon ask for twenty-five more.
Credit for credit and major for major
We'll soon have authorities galore
When we set up these men
You'll find us there
Up there in the fore.

On liturgical use of vernacular
The debate waxed truly spectacular.
But tell me forsooth
Is it "tent" or a "booth"
When we use the expression "tabernacula"?

Is a Basilian educator a freak?
Has he got - on his own - a mystique?
This was the point
That seemed out of joint
And prolonged the discussion a week.

There was an old priest named Dwyer;
To talk was his only desire.
'Twas easy, he reckoned,
A motion to second,
But others could hold their hands higher.

The Capitulants talked about money
And found that it wasn't so funny.
They greatly did wax
On the Curial Tax
Till we thought they would never get doney.

The Capitulants talked about tension
And sought for its final prevention.
But now for each one
There'll be plenty of fun
At our own Educational Convention.

It's twelve days now since we started,
And it's time that for home we departed.
We're all trying to beat
A hasty retreat,
But with all this damn's talk we're down-
hearted.

The Chapter prorogued sine die,
But they lingered to say goodbye.
They were pleased with their work
And resolved not to shirk
In giving their findings a try.

That all visits should be expeditious
The Chapter agreed was propitious.
But some question was heard
Of the sense of the word
For they said that all haste was pernicious.

Our eighty-odd motions are passed.
The impression is one of sheer blast.
And now you and I
Are released sine die
For our sessions are finished at last.

Extracts from material for a biography collected by Father P.W. Platt.

At St. Basil's College, Waco, he began in commerical; found it too easy and switched to academic (classical and philosophy).

He was an athlete of note. Father W.J. Roach described him as most outstanding football player he had ever seen, powerful and fast. In his second year he injured his knee and that prevented football in the future. Not so good at baseball; started too late.

Took track and field awards (blue ribbons) rather consistently.

Natural leader in sport and other activities; this was noticed from very youth.



Took gym classes, and proficient in all gym activities.

Influenced by priests at Waco who persuaded him to come north and ultimately to the Novitiate: Fathers Hine, Plourde, Purcell, Finnegan, Charles Collins, John Ryan and Joseph Sharpe.

At one time considered the Oblates who had missions in Texas.

Loved home, but worked contentedly so many years away.

Great spirit at Waco; students loved it, discipline good because of close relationship of priests and students.

Information given by Father Joseph Dillon,
March 10, 1953.

"As an athlete his forte was football, but his career was short. A knee injury late in the 1908 season necessitated his quitting football for keeps. During the 1908 season as fullback, he did nearly all the scoring for St. Basil's College. He had speed in addition to his size and terrific strength, so that he was a hard man to stop. He played baseball, but was not outstanding in that sport.

"As a student he first took a commercial course and diploma at St. Basil's College, not thinking of the priesthood at that time. After changing to Latin and Greek, he spent only two years in High School before entering Arts at St. Michael's in 1909. The second of these two years, the year 1908-1909, I had him in class

for Greek and Mathematics, the first half-year with 2nd Year High School, and the last half with 3rd. (I was just a lay teacher there, I joined the Basilians later). I doubt if I ever had a student more level-headed or more clear-minded, and of course you always knew what he knew and what he didn't know. He was seldom competing with other students on an equal footing, as he was sometimes making his course in shortened time, or doing teacher, or something like that. But he certainly was an outstanding student.

"I certainly agree with your statement that he was a model of unobtrusive service to the community."

Extract from a letter of Father W.C.Sharpe
Houston, December 27, 1952.

"Sunny Texas is represented by Daniel Dillon who by his sterling qualities has won for himself the presidency of the class."

History of the class of 1913 in the 1910 Year Book, St. Michael's College.

"South, 1921-1922.

"This was a very happy year for everyone in the South. Father Dillon himself looked upon it as a golden year. There was never a harsh word between one confrere and another.

"There were about 115 students at this time, who found Father Dillon an inspiration, though he never tried consciously to be such. He brought the curriculum into line with State requirements. It was classical in outline with little math and no science. All subjects could



merit State credits. Father Dillon himself taught Latin and math. He also taught Theology to Mr. O'Loane and Mr. Allor.

"That was only the second year of football for St. Thomas for civic authorities had only recently allowed it. Father Dillon was always an enthusiastic supporter of the teams and had a habit of walking up and down the sidelines to encourage them.

"The team played St. Mary's (LaPorte?) twice. The first game was a victory for St. Mary's, St. Thomas losing by one touchdown on their home ground. During the second game, which was at St. Mary's, there was a touchdown scored by the opposition due to an imperfect block by a



St. Thomas man. Father Dillon who as usual had been up and down the sidelines with the play shouting encouragement decided that it was beneath the dignity of the Superior of the school to act thus and retired to the side, seating himself on a parapet with his feet hanging over, somewhat disconsolate, no doubt.

"Soon after, by skilful playing the St. Thomas team completed a forward and the man was away for a touchdown. Father Dillon jumped down from his perch, raced down the field shouting all the time — and continued to do so for the rest of the game. Final score: St. Mary's 7 - St. Thomas 17. And, of course, the game was talked over until midnight — every play of it.

"Father Dillon couldn't sing a note. Before Mass he'd pick out the notes of 'Per omnia saecula saeculorum'. He tried not to be a distraction.

"He liked cards, but not bridge; he wanted fun in the game. He played a good deal of bridge, however, during his last years at the Seminary. He set out with Father O'Rourke to break Mr. Allor of puns. At the end of the year all three were punning.

"During this year Father Dillon did a good deal of public relations. The Knights of Columbus, the laity, and the priests of the city were brought much closer to St. Thomas which up to that time had been much of an ivory tower. Father Dillon's hospitality had a great

deal to do with this; it was gracious and genuine."

Father O'Loane, 1950.

Assumption, 1922-1928

"Father Dillon was made Superior of Assumption College in the Fall of 1922, on the resignation of Father Muckle due to ill health. Father Forster had great confidence in young men and placed them in responsible positions. His time at Assumption was a sort of crisis; some of the philosophical students had been taken away, perhaps due to the founding of Sacred Heart Seminary in Detroit. As a Superior Father Dillon might almost be called indulgent, although he was very strict with himself. No one ever found him unfair.

"As he had been in the South, Father Dillon was interested in all activities, attended them and expected his staff to do the same. His interest in athletics remained as keen, although one time at least it backfired.

"The team went to Toledo for Basketball the day before an examination. Father Spratt was the coach, Father O'Loane the Director of Athletics. The whole team slept in the next day because Father Spratt had roomed in a separate hotel and the students couldn't contact him. When Father O'Loane went in the next day to see Father Dillon he found him in very bad humour over the whole team missing the examination. What bothered him most of all, however, was that he himself had given the permission for the game.

"It was Father Dillon who inaugurated the building project at Assumption in 1927. The College went heavily into debt. The next year he went to Detroit for the foundation of Catholic Central. He always had great plans for the High School in Detroit.

When he returned to Assumption in 1931 he suffered his first <heart> attack. From then on he was fighting ill health.

His devotion to the Community was exclusive. There was no outside interest that ever occupied him, let alone replaced his community interest. No one could have been more devoted to the Community than he was. He had few friends among the laity, but many and great friends among the clergy. (See Father

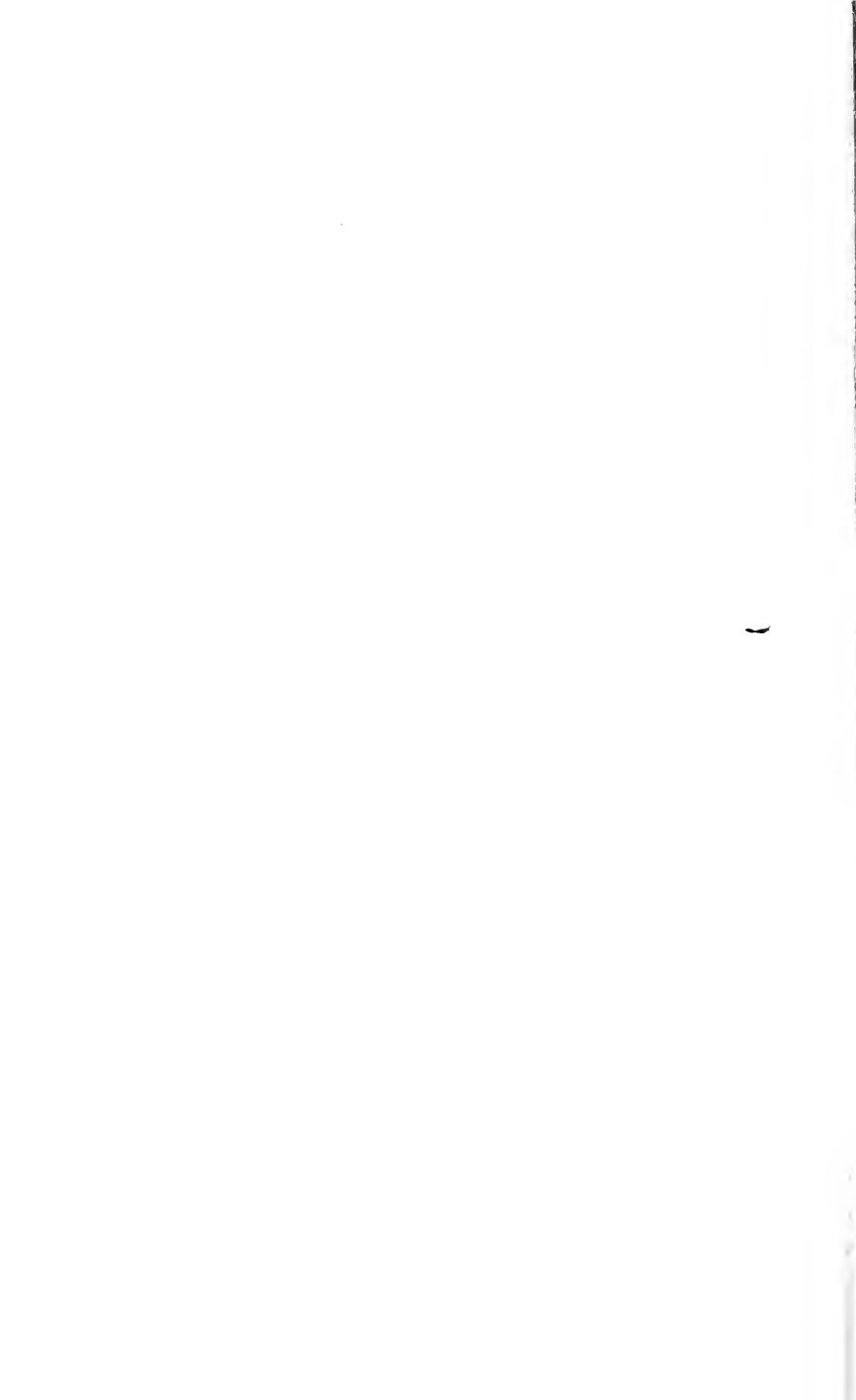
Frank White of St. Alphonsus Parish, Windsor) Again, it was his genius for hospitality that made him great.

His piety was of a very masculine kind, and extremely unostentatious. One would hardly notice, in a busy house, the deep and simple piety that was his.

Counselling (later years)

As a councillor he formed a connecting link (like Father M.V. Kelly) since he had the position for so many years. He was conservative in his judgements. He had a genius for business and under Father Carr proved his ability. When he was in Rochester, he became known as "The man with the pencil."

Father John H. O'Loane



Seminary (some notes on Father Dillon's later years)

He would have made an excellent student had God not willed an administrative position for him. He had all the qualities of a research scholar. (Cf. pamphlet on Poverty, notes on Censures, method of teaching, etc.)

He was, in a way, a woman-hater. (See Miss Pattison) On his deathbed a nurse pinched herself accidentally when ministering to him. "Good", he said.

Father Dillon came into the scholastics dining room one morning and grabbed George Phelan by the neck, because tea had been served for breakfast. George was steward that year, a war-year, and coffee was in short supply.



His kindness to me personally was manifested strikingly on two occasions. When my older brother <Edwin> was ordained he came up to the Seminary to say Mass. Father Dillon invited all who came with him, i.e. my mother and sister to breakfast in the curial dining room. The extent to which he went to make them welcome, and to show hospitality at its Texan best was really delightful.

Just before Father Dillon became seriously ill, I asked him whether he would consider giving my brother-in-law, who was a student in Pharmacy, some help in Latin. That I, a scholastic, would approach the Vicar General with such a request is an indication of how utterly kind and approachable he was. He was as generous as he



could be, but sickness came too quickly and they were able to have only a few lessons.

Joseph Thompson one time was scheduled to give a sermon on Baptism. He decided to do it by an object lesson, i.e. by actually 'baptizing' a large doll before the assembled community in the chapel. He hired one of the scholastics, Jack Broussard, to assist him. Father Dillon, who was in charge of Fourth Year Predication that year, approved the plan but cautioned him not to laugh, emphasizing his point by looking very hard at Joe and saying, "If you do, I'll tear your heart out." Joe, needless to say, did not so much as betray the slightest beginning of a smile.

It was Father Forster, the first Superior General of the modern community who perceived Father Dillon's qualities and abilities and who developed them. From him Father Dillon gained an ability for points of law, became an expert in things legal. He was invaluable to Father McCorkell and to Father Carr in this capacity, and I think it is generally known that he was an adviser to the Diocesan Court and to Cardinal McGuigan.

Father Dillon did not believe that priests should drink. One evening he detained me a very long time in his office — standing — to impress on me the evils and dangers of drink.

He loved the community, company, and to talk, yet he was seldom to be found in



the community room. Perhaps he did not wish to embarrass others because of his position. This showed up also in his attitude toward hearing confessions. He was always willing to hear anyone who came to him, who asked him. (And a wonderful confessor he was.) But he did not set himself up as a confessor because he was the Vicar General. (Walter Principe, Dec. 3, 1949)

The young priests meant a great deal to him, and their approach to ordination affect him. On the eve of one ordination, Jack Madden who was then a scholastic, went to confession to Father Dillon. In his instruction Father Dillon asked Jack to pray for those being ordained. As he spoke of them emotion

choked him and he had to stop to regain his composure. After the confession, as they laughed a bit about what happened, Father Dillon remarked that that hadn't happened for a long time! (Notes gathered by Father P.W. Platt)

At Assumption

At the time (1931-2, I guess) Assumption was having a great deal of financial trouble. On one occasion a priest came in to see Father Dillon about getting a pair of shoes. Father Dillon was quite worried at the time and began telling the priest about some of the current problems before he realized what the priest was there for. Finally it dawned on him and he asked the priest what he had come in for. The priest looked a little embarrassed and said, "Oh, nothing

at all, Father." He had great difficulty in persuading the priest to get the badly needed shoes. He always told that story with tears in his eyes because it reminded him of the tremendous loyalty of the staff during those trying years.

During the same period, he caught a priest going out for Sunday work on a cold winter day with only a light top coat. He asked him the reason and the priest replied, "Taht's all I have right now, Father, but don't worry about it."

In Novitiate.

When he was in the Novitiate, he was the only American of the three. The Master was also an American, so Father Dillon made a great effort to persuade him into letting them celebrate Geo. Washington's birthday.

At Seminary.

He also illustrated his lesson in Theology by the use of "Home-made Stories".

Summer before his death, he had a heart attack in the night on the ground floor of St. Michael's College. The pain was blinding, but still he managed to drag himself out of his room to the stairs where he beat on the fire extinguisher with the ash tray which rested on it (and still does now) until someone came. He immediately asked for the sacraments. Later he said that the pain wasn't so bad as the thought of dying without the sacraments. During the heart attack he asked that someone go get Father Bondy to come and pray for him.

Sickness

The sickness that caused him the most pain was, perhaps, the time in the summer of 1935 when he was operated on for some spine trouble at St. Joseph's Hospital. During the operation the anesthetic completely wore off. Till the end of the operation he could feel every cut of the scalpel. Father Bondy was an eye-witness to this. Also, he was in St. Joseph's Hospital from April to June in 1939. Again in 1946 from April to May with pneumonia.

Humour.

He used to love to tell stories on himself. Natural, easy sense of humor. For instance, he would say that he only wrote to his mother on special occasions like her birthday and Christmas. They were both the same day.

Love for Mary (to be developed)

Notes gathered by Father P.W. Platt with a view to writing a short biography of Father Daniel Dillon. He put the project aside in the year 1960-1961 after having little time for it during his years teaching at L'Institution Secondaire du Sacré-Coeur, Annonay.

Hôtel de la Ville
Via Sistina 72
Rome.
November 2, 1962.

Dear Father Scollard:

All appearances to the contrary notwithstanding, I am very grateful for your letters. You wrote a good note on the back of the Newsletter of October 9, announcing poor "Dan" Corrigan's death, news of which I had got the day before on leaving Paris. Father Platt had just received your original notice then. Then I got a half-sheet along with the Newsletter containing excerpts from Father V.L. Kennedy's Roman diary. In both of these you managed to crowd a good deal of news. Finally came your letter of October 23. Thanks for the congratulations on election to the Commission for Religious at the Council. We do not

know as yet what work it will entail and it begins to look as though we shall not meet until the "schema" dealing with religious life is up for consideration in the general sessions of the Council. Naturally, it is because I had the good fortune to be a Basilian and, like yourself, I am pleased for our Congregation's sake. I am particularly grateful for your prayers, especially for the Mass which you offered for me on the morning that you wrote the letter. By the way, you mention Father Kennedy's remark that I was on the "American, Canadian and German slates". There were a couple of others that pleased me and intrigued me. Superiors General (who had no normal place in the national and international meetings of bishops that were drawing up

approved lists) gathered to suggest the names of Religious or of Bishops known to be conversant with, and sympathetic to, religious life. They too put me on theirs. And, for some strange reason, I found myself on the list prepared by the hierarchy of the Chaldaean Patriarchate (Oriental Rite)! The one you call the "German slate" was really international; it was one that was jointly approved by the Episcopal Conferences of France, Germany, Belgium, Switzerland, Holland, Austria, Poland, Jugoslavia and the Scandinavian countries. Their list seemed to gain pretty wide support.

I should have talked with you before I left to find out precisely what you had in mind as contents for a Newsletter from me. Assuming that it would have to do

with the more external aspects of the Council and its conduct, I have tried to put together a few facts and observations since the opening session, which Father Kennedy covered very well, and on which both catholic and secular press gave good coverage. I have tried to talk about the way the Council works and the way we live. I have not noticed this type of thing in what reporting I have seen. You are perfectly free to edit it as you see fit, or to ignore it completely. I am making a couple of carbons so that I can use the same to send to the clergy or others in Winnipeg. I have been remiss in giving them any account of what is going on, too. Perhaps I can add a paragraph of special interest to Basilians, concerning the Bishops I have met from dioceses where we are located.

We are not really overworked, yet time always seems to be in short commodity, thanks to the tempo at which most things are done. Driving over and back to the Council takes up about an hour and a half. Dinner and supper each take about an hour and a half to serve. Throw in a bit of conversation with fellow bishops and an occasional lecture by one of the theologians in the city and even correspondence suffers badly. I have seen little of Father Kennedy for almost two weeks. Father Irwin and I had dinner together today to exchange news and views. He is back hard at work again but looks well. There is some talk of my ordaining Jacques Deglesne on my way home for Christmas, but I am not sure that dates will work out. They did not have a definite information

on the earliest possible date for Jacques final profession and, therefore, for major orders. I cannot get away from here before December 9. If a date immediately after that is possible, I would be very happy to do it. I am waiting for further word.

You won't be able to see through this, so I had better stop this and get on with the other part of the letter. Best wishes to all at "200".

Sincerely yours in Christ,

+ G.B. Flahiff, C.S.B.

P.S. I did not think that I would be as long winded, but anything at all, or everything. Please pardon the typing. I guess I need a secretary, general or otherwise.

Rome, November 1, 1962.

My dear conferees,

With his usual thoughtfulness, Father Scollard suggested some time ago that I send along a few impressions about the Council which could be circulated among the confreres. Only now am I managing to meet his request. If you read these lines, you will know that what I have written, or some of it at least, has met with the Secretary General's approval.

During the days immediately following the Council's opening, which was so magnificent, there seemed no time for writing. I am consoled by the fact that the press coverage was extremely good, if I am to judge by what we saw over here. You also had TV coverage. I presume that other

pictures have been abundant. Besides, Father V.L. Kennedy gave an excellent account of it in his diary. There is no point to going back over those first days. I shall try instead to tell you something of the Council as we actually experience it as members: the physical setting, the procedure that is followed and, to the extent that I am permitted, something of what is being discussed. After ten days of "work" sessions, the picture is becoming clearer to me, which makes this a good time to write. Moreover, I am taking advantage of the long weekend, over All Saints' and All Souls' Days, to put down my thoughts.

You may be interested, first of all, to know that I have seen most of the Bishops in whose dioceses the Basilians are located.

Right here in the Hôtel de la Ville are most of the English-speaking Canadian bishops and therefore: Archbishop Pocock, Bishop Cody and Bishop Emmett Carter of London, Bishop Alex Carter of Sault Ste. Marie, Bishop Klein of Saskatoon, Archbishop Johnson of Vancouver. Cardinal McGuigan is staying where he always does, at the Precious Blood Convent, but he comes here occasionally. Archbishop Lemieux is at the Fraternité Sacerdotale. Bishop Carroll was here at the hotel, but he went home after two weeks, because of poor health. We hold meetings from time to time and frequently Basilians are a topic of conversation.

On the American side, I have seen all but Bishop Nold. I begin to wonder whether he came at all. Archbishop Dearden is not

far from me in the "Council Hall" and I see him often, as I do Bishop Grutka of Gary, too. The one I used to see most frequently was Bishop Kearney of Rochester, since we said Mass at the same altar at the church of the Trinità, but he too has gone home, leaving Bishop Casey to represent the diocese. Not only do I meet bishops who have Basilians and seem glad of the fact; I also meet some who think they are going to have Basilians.

If what I have to say turns out to be what is already current news in your Catholic press, I can only apologize. I have tried to describe what one at the Council sees. Since the press is not admitted to the sessions, it is just possible that I can report some things of interest to you that reporters do not get. I hope so, in any case.



Since this is the Second Vatican Council, it is not surprising that all general sessions, or "congregations" as they are officially called, are held in the Vatican Basilica, i.e. St. Peter's. The pictures that appeared even before the Council's opening and the many that have appeared since will doubtless have acquainted you with the transformations effected to turn the basilica into a council hall. Even so, a few details about the physical set-up may not be entirely out of place. The Holy Father's throne is built over the Confessio Sancti Petri, the opening in the floor at the crossing of the transept that looks down to St. Peter's tomb. The throne's back is therefore right up against the main altar and looks down the main nave towards the great doors of the basilica. Although he will

probably visit us from time to time, the Holy Father does not ordinarily attend the general sessions. He is represented by a praesidium of ten cardinals who take turns presiding. Their table is in front of the papal throne and likewise looks down the nave. Immediately in front of them again, at some distance, is the movable altar (versus populum) on which Mass is offered each morning at the opening of the session. The altar serves also as a throne for the book of the gospels which is solemnly enthroned after Mass before the discussions start. To the left of the Presidents' table is one for the Secretary-General and his five assistants (of different languages), all of whom are archbishops. Slightly behind and to the left of the Presidents' table is the

battery of stenographers who spell one another off (fifteen minutes at a stretch) taking down the Latin proceedings in shorthand, even though a tape-recording is being made at the same time. On either side of the great nave are the bleacher-like seats for the "Fathers of the Council". Looking down to the doors from the Presidents' table, the gallery of the cardinals is the first one on the right; on the left is that for the official observers and specially invited guests from non-Catholic groups. (They are accompanied by official translators who give them a running commentary in different languages of the debates in Latin.) The "bleachers" are divided into sections of approximately 75 seats each: six seats across and 11 to 14 deep, depending on whether the section



is in front of a pillar or not. Places are all numbered. Those on the right (looking down from the presiding table to the door, and therefore on the gospel side) all begin with D for Dextra and those on the opposite side begin with S for Sinistra. The same number occurs on both sides, but with S in the one case and D in the other. Numbering starts with the cardinals and continues through archbishops and bishops. My number is D 194, in the third section down from the cardinals and up in the ninth row. Superiors General who have the right to be at the Council sit in tribunes above the "bleachers", as do also the "experti" who are specially invited theologians, canonists, historians and the like. (Experti have no vote and are present for

consultative purposes only) By the way, although "exempt clerical institutes" only have the right by Canon Law to attend an ecumencial council, the Holy Father invited this time, by special privilege, the Generals of all clerical institutes of more than 1,000 members.

The artistic use of rich red drapes with gold fringes and of magnificent tapestries to span the space between the pillars and close in the "hall" makes the present arrangement of St. Peter's something of real beauty. Many feared that the set-up would mar the appearance of the basilica, but the general consensus of opinion is that it enhances it. So says our Apostolic Delegate, in any case.

The lighting is superb: unobtrusive, yet providing very clear visibility at all times for reading and writing. As to the P.A. system, I doubt if I have ever encountered better, which is all the more remarkable in view of the vast volume of space, the marble surfaces, etc. Perhaps the tapestries help. In any case, there is never the least reverberation, and never a trace of roaring, — just perfect amplification. Each President has a microphone in front of him, so has the Secretary General. Movable ones are available at Mass to amplify the voices of officers, wherever they happen to be. For the rest of us, there is a microphone at the bottom of each section of seats, no one would have to move more than three places out to the aisle and then down to



the microphone. Actually there are two microphones, one for amplification and one for recording purposes. A lectern with a light is beside them and also a telephone which permits the attendants to keep in touch with the Secretary-General at all times. In order not to waste time, when one speaker is called to the microphone, the following one too is called, so that one is always waiting to take his place.

Since all morning sessions begin at 9:00, we are transported by bus from our hotel at 8:15. It takes only fifteen or twenty minutes in the morning, but our return, around 1:00 p.m. is closer to three quarters of an hours because of the heavy noonday traffic. We dress at the hotel and change again on our return. In the

regular sessions, the prescribed dress for bishops is the purple cassock, rochet and manteletta, with pectoral cross and biretta. We wore cope and mitre at the solemn opening services only. The effect when some 2500 bishops appear on the steps of St. Peter's in all this purple is somewhat extraordinary. Karsh, the photographer, is here and even he says it is like a veritable sea of purple. He is trying to find the proper angle and elevation to make a picture most effective. In the mild Roman air and warm sunshine, there is a tendency to congregate on the steps both before and after sessions, as one paper said, "like a lot of schoolboys". Each session begins, as I said, with a low pontifical Mass, celebrated by different

bishops from all parts of the world. So far, India, Japan, Africa, Near East, Mexico, U.S.A. and Canada have been represented as well as many European countries. It is always a dialogue Mass which is most impressive, especially when, almost without exception, all are assisting and not just reading their office. An inherent individualism is evident in the difficulty we have even to recite the Pater Noster in perfect unison; it is a symbolic reminder of the unity without necessarily uniformity that exists in the Church. A group from the Sistine choir are on hand each day to sing motets discreetly at certain moments. One morning the Mass was in the Greek rite and a special choir came for the occasion. As soon as Mass is over, a portable throne

is placed on the altar and the book of the Gospels (a beautiful manuscript codex) is brought in solemn procession and enthroned during the session, to be taken away before we close again. It is a powerful reminder of the primacy to be given to God's word in our human effort to arrive at the truth in the work of the Council. At this point, the Secretary General calls out Exeant Omnes, the first two words of a formula that enjoins upon all who are not Fathers, Observers or sworn officials of the Council to withdraw. A beautiful prayer, highly appropriate for the occasion, is then recited to beg for grace, light, wisdom, prudence, etc., in the discussions to follow.

If any announcements are to be made, usually on procedural or technical details, (although news of the death of three Council Fathers in the first three weeks <all very sudden> came to us this way), they are made at this time. To make sure that they are grasped by all, they are repeated not only in Latin, but in Spanish, French, English, German and Arabic! This is the only concession, by the way, in the matter of languages other than Latin.

Some were under the impression that, while the debates would normally be in Latin, some observations in other languages would be permitted and that simultaneous translation would be provided in any case. But all is in Latin and there is no translation. Perhaps I should add that, for those who wish to speak but lack confidence

in their Latin, translators are available to help them prepare their text or even to translated it completely for them.

The debate that takes place in the general sessions centres, now that the preliminaries are over, around the outlines or schemata prepared by the various preparatory commissions as they were later sifted, coordinated and revised by the Central Commission. These schemata are given to us well in advance for our study. When the one on Liturgy was chosen for our first discussions, it was presented by a relator who summarized it and explained the general principles behind it, as well as any points to which attention should be directed in a special way. Notice is given five days in advance of what the topic of discussion will be.

Usually, of course, it follows the order of the particular schema. Anyone and everyone is free to speak to the matter, but they must submit their names three days in advance, so that an order can be established; they must submit a text in writing. One drawback of the system is that, when one submits his name, he does not know in what order he will speak, nor what those ahead of him have said; as a result, there is a good deal of repetition; moreover some speakers find that the point they are making has just been refuted by the speaker ahead of them. Anyone is free to renounce his right to speak. Discreet suggestions have been made along this line, but few take advantage of the possibility. Maybe they all think they have a slightly different point of view; perhaps, in many cases,

they are not going to give up the chance to appear on the Council list as speakers and thus to go down in history. Whatever be the reasons, the fact is that a great many are availing themselves of the chance to speak. On the introductory part alone of the Liturgy schema, dealing with general principles, some 125 spoke. (I begin to have more sympathy for members of parliament who sit through long successions of speeches). One speaker gave up his right, in view of the amount of repetition that was becoming tedious at one point. He urged the chairman to call a halt. The latter's answer was that, while anyone was free not to speak, no one would or could be denied the opportunity. Non possumus, were his words. It was rather thrilling to have that public and official witness to the fact that no one would be prevented

from speaking who wished to do so. (I am told that this has impressed the observers, many of whom would have expected a more authoritarian direction of the debates; one was quoted as saying that we are missing a valuable aid to public relations in not making the debates available in toto, to prove the variety of opinions and the complete freedom of expression that exist.)

Each speaker is limited to ten minutes. In the first sessions some grace was allowed, but the chairman now tends to rule more firmly and a certain number of speakers have found themselves cut off when their time was up.

The morning sessions run, on an average, three hours and a half and they proceed

without interruption. Again, however, as in parliament, you may get up to stretch. Some will walk a bit in the side-aisles of the basilica or make a brief visit to the Blessed Sacrament. A very large number take advantage, at some time or other in the morning, of the coffee stands that have been arranged on either side. Without actually going outside, you pass through a door that has been let into the outside wall and come into an area alongside where the regular Italian coffee machines are to be found (for espresso and cappuccino) and where even coca-cola is available. Toilet facilities are also located in these areas.

Notice is supposed to be given of absence even from a single session. Permission



to leave the Council to go home was originally accorded only after judgment by a special committee. Now it is easier and one has only to give notice oneself, even though some good reason of health or pastoral need is normally supposed to be invoked. Bishop Carroll (Calgary) went home after two weeks and Bishop Kearney (Rochester) shortly after. Neither had felt very well from the start.

As to the actual contents of the debates, I do not know how much information your press at home has been giving you. There is an official release here each day which never goes beyond the general nature of the subject matter discussed without providing any details as to what was actually said, and by whom. The result has been that reporters ferret around to pick up



what they can here and there from chance remarks; they make a very little go a long way by embroidering, and even manufacturing wholesale, somewhat dramatic details. Occasionally they do pick up something has actually happened, usually of little consequence and often of a humorous nature, the type of thing that people might very easily speak of after a session. Officially, of course, members of the Council are not allowed to communicate to others what goes on. It might appear a needless precaution, but there are good reasons for this sort of secrecy. For one thing, they do not wish a decision to be prejudiced by pressures built up from outside. There is, moreover, a better chance of achieving complete frankness in the exchange of views, if there is no



danger of what is said being reported. Finally, it may be quite necessary in certain cases, and what some would regard as exaggerated caution takes on grim significance for those from behind the Iron Curtain who might feel very reluctant to speak if every word were to be subject to public scrutiny.

Because of the secrecy of which I have just spoken, I cannot give you an account of the debates to date. However, I can at least tell you what subjects have been treated and a few words about how the debate has gone, since the Osservatore Romano itself does this much.

The first business that confronted the general session, after the ceremonies of the first day or two, was that of electing



the Commissions as part of the Council's machinery. The Preparatory Commissions that had worked on the material to be submitted to the Council had all been dissolved. Many of their members had been priests who would not, of course, be members of the Council, in any case. The same ten departments or categories were established; to the commission for each department (Theology, Government of Dioceses, Clergy and Laity, Religious, Liturgy, Sacraments, Missions, Education, Apostolate of the Laity and Eastern Church) the Council itself was to elect sixteen members, while the Holy Father was to add eight (eventually nine) of his own choice, making twenty-five in all. The system to be used was that of Canon 101 #1, n.1; without any introduction or

nominations, we were to put down 160 names, sixteen for each of ten commissions. Any obtaining an absolute majority on the first ballot would be declared elected. A second ballot would be taken in the same way. Finally on a third, a relative majority would suffice to round out the necessary sixteen for each commission. Some of the various groups had been trying to find out, as best they could, who were the best men for the positions. Even so, when we came to the voting sessions, most had a very poor acquaintance with even a small proportion of the names necessary. It was this that led Cardinal Liénart and Cardinal Frings to move that voting be postponed to allow time for further consultation. The suggestion met with almost unanimous favor and the members of the



praesidium asked that the national conference of bishops for each country (or groups of such conferences) meet and recommend those of their numbers that they felt could be recommended to others.

Some contented themselves with a list of their own bishops only; some tried to make an overall choice, including bishops of other countries as well up to the full number of sixteen for each. These lists were printed and circulated by the General Secretariat. When we came back the next time, we were in a better position to fill out our ballots intelligently. Many members of the press completely misunderstood the procedure, or else misrepresented it for effect. They spoke of a split along national lines, saw "political" blocs being formed (even an E.C.M. group), in-



jected tendentious terms like "centralist" and "autonomous" to characterize trends. I am sure that certain persons found themselves more in accord with some than with others and that certain ones met to exchange views, but the atmosphere of intrigue that was built up by some of the Italian, French and British papers was completely false, or at least grossly exaggerated. The one important thing was that the members of the Council itself found a solution of their own to a problem that had arisen, — a perfectly natural and intelligent solution, and thereby set a fashion, so to speak, of governing its affairs without just waiting to be told by a few officials what to do.

Our ballot books looked very much like the

examination books we used to have at the University of Toronto: ten pages of foolscap size, with sixteen lines on each page, under the title of a commission. We filled it out and went home. Pity the poor scrutineers! With some 2,700 (as it was that day) voting for sixteen names on ten commissions, there were about 430,000 names to be counted, all written by hand in a wide variety of scripts with national and personal differences. It took three days to count the votes and everybody was beginning to groan about the second and third ballots. However, to the surprise of most persons, a relatively small number of "candidates" received an astonishingly large number of votes in each section. The Holy Father decided therefore to accept the one ballot as conclusive and he



declared elected the first sixteen in each section, even if the last ones did not have quite an absolute majority. Again the satisfaction was general. You have seen the results in the Catholic papers. Both Canada and the USA placed more members than had been expected. The proportion, whether in terms of the number of bishops in the country or the Catholic population, is about the same, and much higher than most. I think it is nine Canadians and twenty-two Americans. One of the remarkable things is the well balanced and widely based distribution, both as to geography and views held. That the United States and Canada should each have three members on what is surely the key commission (De Doctrina Fidei et Morum) is also noteworthy.

It was on the day that the results of the voting were announced (Saturday, October 20) that the message sent to the world by the Fathers of the Council was prepared. A first draft had been drawn up and offered for approval or criticism. No less than thirty-three spoke in one vein or the other. Again it was obvious that things were not going to be treated as mere routine. The text as it appeared in both secular and catholic press was the result.

On Monday, October 22, work began on the first schema to be proposed to us. No explanation was given as to why it was the one on Liturgy, rather than the one on Doctrine, which would have seemed to enjoy top priority. The most natural explanation is simply that the one on Lit-



urgy was completely ready and happened to have been drawn up in particularly good form. We heard, too, that the one on Doctrine was not finished in time to be printed up for the first session. In any case, it was an excellent choice, underlining Pope John's insistence that this is a pastoral Council and introducing us at once to an area where the matter of adaptation to present-day needs is perhaps as urgent as anywhere. I think all would agree that it has proven to be a good choice.

The relatio or presentation of the schema was made in the name of Cardinal Cicognani, who is Chairman of the Liturgy Commission, designated by the Holy Father. It was a brief summary and explanation of the



method and principles followed. (All bishops had had copies of this particular text since the end of July and had had a chance to read and study it carefully) Immediately, the debate was inaugurated, first on the schema as a whole and then, in detail, on each part: General Principles, Holy Eucharist (Mass and Communion), Sacraments and Sacramentals, Divine Office, Liturgical Year, Sacred Vestments and Furnishings, Sacred Music and Sacred Art. We started with addresses on the schema as a whole which ran through three sessions and then went on with the section on the Mass.

According to the procedure outlined, we are to discuss the whole schema in this way. Proposed amendments will be formally

submitted. The general character of the debate may also lead to modifications. Ultimately, the whole thing will be voted upon by the whole Council and submitted to the Holy Father, with whom will rest the final decision as to whether to promulgate it or not. It will take the form of both a doctrinal statement and certain decrees, probably of a broad nature rather than entering into fine details.

The discussions cover a wide area. For the most part, however, the same basic themes keep coming back. Agreement is fairly common on the nature of the Liturgy and its ends, continuing as it does the work of the redemption throughout time; discussion here turns of the clarity and precision of the theological formulation. Nor is there much dispute about the need

of active and intelligent participation in the Liturgy. The great point is just how best to achieve this latter. And so, the ways and means to make participation as intelligent, real and active as possible come into the discussion. What adaptations, for instance are recommended in the ceremonies of the Mass, administration of sacraments, etc., especially in view of the needs of our time? The broader use of the vernacular in the sacraments and even in Mass and Offices comes up for consideration. Another subject is the degree to which local variations should be permitted and encouraged, under the eye of national conferences of bishops or even the local bishop.

You cannot but be impressed by the zeal,

the deep seriousness and complete frankness with which bishops from all parts of the world present their opinions on these and many other detailed matters. Those from China, and Japan, Indonesia and Vietnam, India, Ceylon and the Near East, Africa and Madagascar, South and Central America, as well as those from Australia, Europe and North America come up often enough with a point of view that you simply had not thought of. You begin to realize how insular and sometimes narrow we can be, and you begin to appreciate something of the universality of the Church. And I think you begin to grasp that its essential unity is not impaired or even endangered by healthy local differences in externals, and in the application of laws and principles in so far as



local needs require. I know that I am beginning to realize just how far some conditions are removed from what we take to be normal in our parishes and religious houses. To be sure, our own missions help us somewhat to be aware of this.

The liberty of expression and the diversity of point of view in the debates are matched only by the charity and the single-minded search for truth with which they are carried on. It is perfectly clear that unity does not necessarily mean uniformity and equally clear that diversity is compatible with well ordered unity.

The human element in the speakers is evident. Some are repetitive. Some tend to go overtime. Some are highly personal in what they have to say. Some, God bless

them, manage to inject a real touch of humour, even in Latin; it may be conscious or it may be unconscious. Even the checking by the chairman of someone who has gone overtime or is wandering from the subject is not without its humorous side at times.

So far, the Council is moving slowly. This is both inevitable and desirable. It has to find its way in methods and procedures. The chances are that it will be long rather than short in duration. At present, we have no timetable beyond the month of November. How many sessions we will be and how long the recesses between sessions will be before the Council is over, we do not know. One thing we do know: there is a very great deal to be done.

To say that it is a privilege to take part in an ecumenical council, and in this one, in particular, is an understatement. To one interested in history, the Council is of absorbing interest for the light it throws on the councils of the past. You begin to appreciate why certain things happened as they did. Above all, you come to realize the extent to which the texts that we cite glibly from the Councils of the Church as arguments from tradition have been hammered out in very human fashion by ordinary members of the Mystical Body of Christ, whose Spirit nevertheless was guiding them all the while. Not only the history, but the very nature of the Church takes on a new light and a new depth. The apparent paradoxes that characterize it are seen

as a true enrichment: wide diversity, on the one hand, and essential unity, on the other; real liberty, on the one hand, yet under authority, on the other; a human element that is so obvious, on the one hand, yet an ever-present divine life and divine guidance, on the other. Nor would one ever have the same opportunity as at a Council to witness the beauty and the variety of the Church's liturgy. As we assist daily at ceremonies, both simple and solemn, of the many rites in the Church, we are grateful that uniformity is not required here.

The presence for the first time in the history of the councils, of numerous observers from a great many separated Christian groups, is a happy and a hopeful sign. Their deep interest is evident.

Their prayer is no less sincere than ours. May God foster the Christian unity that they and we both desire and that no one desires more ardently than our present Holy Father, Pope John XXIII.

Please continue to pray for the success of the Council. Pray that we may not get in the way of the Holy ^Uhost and that the Council may prove a ready instrument in God's hands to produce a deepening of Christian life in all aspects, even the most temporal, of human existence in the world today; to achieve the adaptations that are either necessary or useful to making the reality of Christ both living and effective for individuals and for nations in our time; and to promote, in God's good time, the unity for which Christ Himself prayed so earnestly.

Asking for a special remembrance in your prayers and begging God to bless you all,
I remain

Fraternally yours in Christ,

+ G.B. Flahiff, C.S.B.

Archbishop of Winnipeg.

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